

THE

A. Knapp Clark
F. ALCOTT FRATT.

PHILOSOPHICAL PRINCIPLES

OF

NATURAL AND REVEALED

RELIGION.

PART SECOND.

BY

THE CHEVALIER RAMSAY,

AUTHOR OF THE TRAVELS OF CYRUS.

GLASGOW,

PRINTED AND SOLD BY ROBERT AND ANDREW FOULIS.

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THE GEOGRAPHICAL PRINCIPLES

NATURAL AND CULTURAL

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THE CHEVALIER RAMSAY

AUTHOR OF THE TRAVELS OF GYPSY

C. L. A. S. C. W.

PRINTED AND SOLD BY ROBERT AND ANDREW TOLLIER

NEW YORK

P R E F A C E.

IN the foregoing part of this Work, we have answered the first objection of the Atheists, Deists, Freethinkers, and minute Philosophers of all kinds, who pretend, that the principal doctrines of Reveal'd Religion are not only contradictory to reason, but altogether repugnant to the divine perfections. We come now to answer the second objection of the incredulous, who maintain, that the sacred mysteries of our holy faith are new fictions unheard of by the philosophers of all nations; and to shew, on the contrary, that Christianity is as old as the creation.

Since the resurrection of the Sciences in Europe, and the study of the ancients, several great and learned men pretend to have discovered many vestiges of Reveal'd Religion among the Pagans. Vossius, Bochart, Huet, Kircher and Thomassin, Cudworth, Gale, Stanley, and Purchas have given hints on this subject, which have put men upon the scent of these curious and useful researches. The author of *THE TRAVELS OF CYRUS*, has endeavoured to digest

them into a regular philosophical scheme: but without doing injustice to that writer, it must be allow'd, that he has stopt in a fair way, and has not push'd his discoveries so far as he might have done. We hope to extend our views much farther than he, and that this will engage others to go much farther than we. We have as yet discover'd only the coasts, shoars, and frontiers of this Newfoundland. A serious, exact, and profound study of the ancients will perhaps excite the learned men of the present, and following ages, to enter into this country, and to search out all the hidden mines it contains.

In this treatise we have collected, and digested into one body, under different heads, the sentiments of the antient Hebrews, Chinese, Indians, Persians, Egyptians, Greeks and Romans, concerning the great principles of Natural and Reveal'd Religion. By this we may judge, that we should, no doubt, find vestiges of the same truths among the ancient Gauls, Germans, Britons, and all other nations, if we had any records left of their doctrines, religion and philosophy; for, as we shall shew, all flowed from the same source.

We are obliged for all the discoveries in the Chinese mythology, to several learned Europeans, who have lived many years in China, studied the lan-

guage of the country, the original, canonical books of that ancient nation, and the commentaries made upon them, long before the Christian æra, by the Mandarines and sages of that climate.

In giving an account of the sentiments of the Indians, Persians, Egyptians, Greeks, and Romans, we have faithfully consulted the originals and the fragments that are to be found in the Greek, or Latin authors, whether sacred or profane, Pagan philosophers, or primitive Fathers; as also the quotations that have been made from them by the modern critics, whether German, British, or French: but as the most skilful grammarians, who understand perfectly the genius of the Greek and Roman language, do not always comprehend the philosophy of the ancients; they sometimes omit very important strokes, or render them obscurely; for this reason, we have not always trusted to their translations, but examined the sources.

Among all these modern critics, there is none we have made more use of than the learned Dr. CUDWORTH. As this great man had not a systematic genius, his work is a confused heap of pearls and precious stones, which we have endeavour'd to range under different heads, and digest all into a regular scheme.

We have also examined the most intelligent travellers into Asia, Africa and America; because we sometimes find very valuable hints of the divine philosophy, in the popular traditions of the most savage countries.

We leave to others the care of describing the laws, arts, and sciences of the ancients, their agriculture, architecture, and military skill; their astronomical observations, geometrical discoveries, and poetical inventions; their statues, paintings, gravings and medals; great helps may be found in some of these curious researches, and they may be sometimes very useful in the divine philosophy. We confine ourselves to give a faithful account of the sublimer doctrine of the ancients, of the forms of their mind, of their system of God, and the universe, and of the moral dispositions and sentiments of their heart. This second part of our Work then will be properly a history of the human mind in all ages, nations, and religions, concerning the most divine and important truths.

T H E

P H I L O S O P H I C A L P R I N C I P L E S

O F

N A T U R A L A N D R E V E A L E D

R E L I G I O N.

I N T R O D U C T I O N.

WE have shewn in the first part of this Work, that all the great principles of Natural and Revealed Religion may be reduced to six heads, every one of which may be subdivided into three parts, or ternaries. (1.) The existence of God, whose essential attributes are three, and can be but three, power, wisdom, and goodness. (2.) The three persons in the Trinity, Father, Son, and Holy Spirit. (3.) The three manifestations of the Messiah, pre-existent, suffering, and triumphant. (4) The three states of human nature, elevated, fallen, and re-established. (5.) The three states of angelical nature, uncorrupted, degraded, and restored. (6.) The three essential, necessary means of re-uniting the soul to God, prayer, mortification, and self-denial. This sacred sexnary contains the whole of Natural and Revealed Religion; and

all the other doctrines of faith are but corollaries from these great truths.

Our design in this second part is to shew, that the sages of all nations, ages and religions, had some ideas of these sublime doctrines, tho' more or less degraded, adulterated, and obscured; and that these scattered hints and vestiges of the most sacred and exalted truths were originally rays and emanations of ancient and primitive traditions, handed down from generation to generation, since the beginning of the world, or at least, since the fall of man to all mankind. Before I enter into this discussion, it is fit to premise these remarks.

1. According to the Mosaic accounts of the origin and propagation of mankind, the protoplast had a perfect knowledge of all the great principles of Natural and Revealed Religion. Adam created in a state of innocence, before sin and passion had darkened his understanding, who conversed with the Logos in paradise under a human form, must have had a perfect knowledge of the Deity, and of the love we owed to him. Adam, after the fall, could not but know the miserable state, into which he had plunged himself, with all his posterity. Scripture assures us, and all divines agree, that God, after having banished him from paradise, revealed to him the sacrifice, sufferings, and triumphs of the Messiah. Thus Adam must have had a perfect knowledge of all the great principles both of Natural and Revealed Religion.

2. A wise and holy legislator, who had a perfect knowledge of those divine truths, must have had a sincere desire, and neglected no means, to transmit this knowledge to his posterity. Adam became penitent after his fall, fill'd with a

sacred horror at his disobedience, and penetrated with grief for the misery in which he and all his posterity were involv'd, must not only have given them temporal and civil laws, to procure the peace of human society, during this life, but spiritual divine laws, to help them to recover their primitive happiness in the next. Yea, he must not only have instructed his children then existent in these sublime truths, but have given them orders to transmit the same notions to their posterity. All the holy patriarchs must have done the same, from generation to generation, till the deluge; when Noah, possessed with the same spirit, had, no doubt, the same care to hand down, to succeeding ages, those essential truths. Now, since the holy patriarchs, before and after the deluge, could and should have acted thus, it is sure they did so.

3. It is no ways probable, that such a wise man as Noah, who was instructed by, and conversed with the Logos, would have trusted to oral tradition alone, for the preservation and transmission of these divine lights, and sublime mysteries of faith to his posterity, and all the nations who were to cover the face of the earth. He, no doubt, took care to have them wrote in such characters as were then in use. All grant that the first way of writing was by hieroglyphics. Josephus the historian says, this method was in use before the deluge, and that (a) ' some of the sons of Seth knowing the world was to ' perish, first by water, and then by fire, wrote all the discoveries they had made in astronomy, upon two pillars, one of ' stone and another of brick, the first to resist the water; and ' the other the fire.' He even pretends that the one of stone re-

(a) Joseph. Antiq. lib. i. cap. 3.

main'd to his time. If there be any thing true in this story of Josephus, it is probable, that he mistook the mysteries of religion wrote by some antediluvian father upon these pillars, for astronomical observations. The first was worthy of their zeal, the last scarce deserved their attention. (a) Moreover Porphyry speaks of some very ancient pillars preserv'd in the island of Crete, upon which were wrote the mysteries of religion. (b) 'Lactantius and Theodoret maintain, that Euchmerus, 'Sanchoniathon, Herodotus, Diodorus of Sicily, and many 'other authors had profited much by these ancient hieroglyphical monuments to compose their histories.' (c) Manetho, in a fragment preserv'd to us by Eusebius and Syncellus, says, 'that the second Hermes called Trismegistes, translated, 'or rather transcribed in vulgar alphabetical letters, what the 'first Hermes had wrote in hieroglyphical characters, upon 'pillars of stone.' (d) Ammianus Marcellinus says, 'that the 'ancients foreseeing a future deluge, and fearing that the 'mysteries of religion should be lost and forgot, cut out several caverns in great rocks, and graved these mysteries on their 'walls in hieroglyphical characters which were the figures of 'animals.' In fine, Jamblichus adds, (e) 'If you propose any 'philosophical question, we shall decide it to you, according to 'the ancient pillars of Mercury, which Plato and Pythagoras before him read, and hence composed their philosophy.'

4. It is certain, that the word Hieroglyphics, which the Greeks made use of to design these symbolical characters, fig-

(a) Porphyri. lib. ii. de Abstn.

(d) Ammian. Marcell. lib. xiii.

(b) Lactant. Institut. lib. i. et Theodoret. Sermo secund. ad Graecos.

(e) Iamblic. de myst. Aegypt. edit. Oxon. 1678. pag. 3.

(c) Maneth. apud Euseb. et Syncell.

nifies a sacred graving or sculpture, because this way of writing was first consecrated to preserve and transmit to posterity some idea of the mysteries of religion. The first sages of the most remote antiquity made use of sensible signs and images to represent intellectual and spiritual truths. All the different parts of nature were employ'd in this sacred language; the sun, the moon, the planets, and the fixt stars. As the heavens are a continual object of our view, it is possible that the wise men among the antediluvian, or postdiluvian patriarchs gave names to the luminous bodies that shine there, relative to the great mysteries of faith, that so, in seeing them every day and every night, they might recall to our mind, the remembrance of divine truths, and be as a book opened to the view of all mortals, in which they might read at all times. Nothing was more proper to perpetuate the memory of sacred truths, and transmit them to posterity. Hence may come all the names of the constellations which design some property or event attributed to the good and evil principle; as the Lyon, which was one of the symbols of the Logos humaniz'd, whom the Hebrews called the Lyon of the tribe of Judah; the Ram or Lamb, the Bull, &c. The evil principle was represented by the Dragon, or the Serpent, the Scorpion, the Capricorn or wild goat, &c. We dare not venture to explain all the rest, this detail might degenerate into fiction and wild conjectures, because we have lost the alphabet of this hieroglyphical language. Moreover, the figures of birds, animals, insects and vegetables were also employ'd in this symbolical style, because their different properties and natures were look'd upon as emblems, representations and figures of the qualities, actions and

passions, of the attributes, virtues and vices of intelligent beings. The source of this primitive hieroglyphical language seems to have been the persuasion of a great truth which we have demonstrated in the first part of this work, that the visible world is representative of the invisible; that the properties, forms, and motions of the one were copies, images, and shadows of the attributes, qualities and laws of the other; and, in fine, that both the material pictures and intelligent images were, in their primitive original state, representative of their common archetype. I repeat once more, that as we have no longer any relish for this sublime analogical philosophy, nor any knowledge of the hieroglyphical characters which depended upon it, we cannot, nor dare not enter into a particular explication of all the symbols of the ancients. What is sure from the name Hieroglyphics, is, that this ancient way of writing was at first consecrated to the expression of divine things.

5. All religious and learned nations have by tradition the idea of a great Man or Legislator, who was the first author of these sacred symbols and hieroglyphics, of letters and sciences, who taught them their original laws, sacred mysteries, and religious rites. The Chinese called him Fohi; the Indians, Zoroaster; the Chaldeans, Douvanai; the Egyptians, Thoyt; the Phenicians, Taaut; the Latins, Mercury; the Greeks, Hermes; the Arabians, Adris or Edris; the Gauls, Teutatis. Now, upon a strict examination and deep enquiry it will be found, that according to astronomical and chronological calculations, all these men lived sometime before the universal deluge; yea, that they were all the same man, and

consequently some antidiluvian patriarch whom every one thought to be of his own nation, because being all descended from him, they look upon him to be their forefather, and to belong to them as their founder, their sage, and their instructor; just as they, who look from the circumference to the center, believe that this common point belongs equally to them all, because their view terminates there by straight lines. Some think that this antidiluvian patriarch was Enoch himself. Others believe that it was Noah the restorer of mankind. Whatever be in these conjectures, it is certain from the principles laid down, that the antidiluvian or Noevian patriarchs ought to have taken some surer measures for transmitting the knowledge of divine truths to their posterity, than by oral tradition, and consequently, that they either invented or made use of hieroglyphics and symbols, to preserve the memory of these sacred truths; since this was incontestably the most ancient manner of writing, according to the sentiment of all learned men.

6. If this be so, then it is certain that according as the world increased and was peopled after the deluge, the sons and grandchildren of Noah who had heard the pious instructions of their common father, and seen the terrible judgments of God upon the world, ought to have been very careful and solicitous to preserve those sacred monuments and hieroglyphical records of religion, which, for the future, we shall call the Enochian or Noevian symbols. Every head of a family might have had them copied, and carried to the country he went to inhabit with his family. Thus the symbolical characters, images and representations of divine intellectual truths, were

much the same in all nations. Of this we have uncontestable proofs, since the symbols of the Chinese are very oft the same with those wrote upon the Egyptian obelisks yet preserved: for all the Chinese characters are hieroglyphics. We find also, that the Gauls, Germans and Britains long before they were conquered by Julius Caesar, had much the same symbolical representations of their sacred mysteries and Deities, as the Egyptians, Greeks and Romans. Moreover, it is certain, that very oft there is a great resemblance betwixt the Hebraic symbols and the Pagan hieroglyphics, as will be seen more fully hereafter. Wherefore, we may reasonably conclude, that wherever this similitude is found, the same truths are indicated by both; since the original source of tradition was the same to all nations. The most part of the primitive fathers of the church taught expressly that many of the Pagan symbols, fables, and sentiments were relative to, and representative of the divine mysteries of our holy religion, which the first heathens had learned from the ancient tradition of the Noevian patriarchs. In succeeding ages, these hieroglyphics were graven upon different stones, metals, medals, urns, obelisks and other materials exposed to public view, in order to recall to the mind the remembrance of these sublime mysterious truths. The hieroglyphical language and characters were at first invented not to render religion mysterious, and cover it with an impenetrable veil, but, on the contrary, to render its sublime, intellectual, spiritual ideas sensible, visible and familiar to the vulgar.

7. By succession of time, the true original sense of the sacred symbols and hieroglyphics was forgot, men attach'd

themselves to the letter, and the signs, without understanding the spirit and the thing signified. Thus, the Pagans fell by degrees into gross idolatry and wild superstition. They mistook the original for the picture; the images of the sun, moon, and stars, of men and women, of animals, plants, and reptiles, for sacred and divine powers residing in these visible creatures. Thus, according to the expression of the sublime doctor of the Gentiles (a) ‘ they changed the glory of the uncorruptible God, into an image made like to corruptible man, and ‘ to birds, and four-footed beasts and creeping things.’ The Pagan priests favour’d all these superstitious and idolatrous degradations, to gain money, enchain the people, and enhance their sacerdotal power and priestcraft. The poets invented fables, obscured all a-new by their wild fictions, and degraded the divine nature by understanding and interpreting in a literal sense, all the ancient symbols. The fabulous age begun among the Greeks, but all the wiser nations and philosophers complain of the abuse they made of the sacred hieroglyphics, and the corruptions they introduced into religion. This is plain from a fragment of Porphyry preserved by Eusebius (b). ‘ The way of the Gods is steep and very craggy, says this ‘ Pagan philosopher, the Barbarians found out many of its ‘ paths, but the Greeks wander’d from them, and those who ‘ kept them spoil’d them: but God discover’d these hidden ‘ ways to the Egyptians, the Phenicians and Chaldeans, to ‘ the Lydians and Hebrews. For this reason Apollo says in ‘ another oracle; the Chaldeans alone and the Hebrews have ‘ got wisdom, purely worshipping the self-begotten King-

(a) Rom. i. 23.

(b) Euseb. Praepar. Evangel. pag. 412.

'God.' It was then in this little corner of the earth called Greece that mythology began. The Egyptians look'd upon them as always children, notwithstanding of their fine imagination, and as having no true knowledge of divine things. During this fabulous humour and age, the sacred, ancient and primitive symbols were degraded, obscured, misinterpreted, dismember'd, mangled and disfigured. The sacred became profane; the divine, human; and the most sublime truths were turn'd into wild fictions. Time, like a river, carried aloft some superficial, light, imaginary ideas, while it sunk to the bottom and plunged in oblivion the most solid, weighty, and important truths.

8. As in the hieroglyphical language there are no conjugations, tenses, nor modes, the future was oft taken for the past; thus, all the ancient traditions and symbols that express'd our Saviour's pre-existent, suffering and triumphant state were confounded in one, and interpreted of imaginary heroes, or conquerors who had signaliz'd themselves in different countries and corners of the earth. When the ancient hieroglyphics represented the Son of God, the eternal Logos, and his pre-existent humanity, as full of love for his creatures, as pursuing them through all the wild mazes of error and vice in order to cure, purify and restore them, as the lover of souls, as jealous of their heart, as sitting upon the tops of high mountains, at the gates of great cities, as descending upon earth under a corporeal form, as diffusing itself through all nations to make men friends of God; they represent the Deity as coming down from heaven to deflower virgins, commit rapes, adulteries, and incests. When he was figured in these ancient

symbols, as a sacrifice to expiate the sins of men, as suffering the most cruel agonies, torments and death; they invented the different stories of the murder of Osiris, the death of Adonis, the exile of Apollo, and a thousand other fictions, where tho' the fund be preserv'd, yet circumstances are added, which degrade the divine nature. When the God-Guide and the great deliverer was represented in that ancient symbolical language as a conqueror, as the Lord of Hosts, as a strong and powerful King who combats every day the invisible powers of darkness, dispossesses them of their spoils, and who will one day come triumphant upon the clouds, full of indignation, to destroy the wicked, and banish all moral and physical evil from the earth; they confounded the invisible with the visible, the future with the past, and forged stories of the robberies and stealths of Mercury, of the furies of Bacchus, the labours of Hercules, and the cruelties of Mars. Thus, all the sublimest truths expressed by the symbolical characters were changed into wild fictions, and impious fables; and the uncorruptible God was changed into the image of corruptible man.

9. From these false explications and total oblivion of the true sense of the original hieroglyphics, there arose among the Egyptians, Greeks, Romans, and perhaps Pagans of all nations, three sort of Interpreters of those sacred symbols, historical, physiological, and theological. All of these seeing, that the fables and fictions of the poets could not be understood in a literal sense, the first imagined they were allegories which contained the true history of kings, generals and heroes who had lived in their country. The second finding no ves-

tiges of these imaginary events in the truest and most ancient annals, fancied they were metaphorical expressions of the different parts, properties and phenomena of nature. The last more profound and intellectual explain'd all these fables and fictions of something more divine and sublime. What deceived the first sort of interpreters was this; as Christians take the names of saints at baptism, so the Pagan kings, princes and heroes assumed very oft the names of their Deities. Thus, the mythologies were filled with many sorts of Saturns, Jupiters, Mercuries, Apollos, Gods and Goddesses of all kinds, and nations. The historians who follow'd the fabulous ages, servilely copied the poets, made the different names and symbols of the middle God so many different heros, that had lived in their country and done wonderful facts and achievements before their deification. This was an error that Plutarch rebukes in Euhemerus (a), ' It would be a dangerous mistake, ' says this philosophical historian, yea a manifest impiety to ' interpret what is said of the Gods as Euhemerus the Mes- ' senian did, who applied all to the ancient kings and gene- ' rals. This would in the end serve to destroy religion, and ' estrange mens minds from the Deity.' The physiological mythologists, not knowing what to make of these ancient symbols, hieroglyphics and traditions, and finding the literal sense altogether incongruous, ridiculous, absurd, and incompatible with the divine nature, explain'd all the symbols, allegories and fables in a physical manner, and look'd upon them as emblems, images, and representations of material nature and its different parts, qualities and operations. Thus

(a) Plutarch. de Isid. et Osirid. pag. 308. edit. Lut. Par. fol.

Juno was look'd upon as the aether, Jupiter as the air, Neptune as the sea, Cybele as the earth, Vulcan as the fire, Apollo as the sun, Phoebe as the moon, and all the invisible powers, perfections, and hypostases of the divine nature, as so many members of the visible creation. Thus, the original sense was intirely perverted, the sign became the thing signified, and the reality was look'd upon as a symbol. The combats of the Gods with the Titans, and all that was said of the fabulous Deities thus transform'd, crumbled, and dissolved into different parts of the material universe, were look'd upon as so many allegories to explain the different changes, irregularities, phoenomena and combats of the elements. This was the sense given to the ancient symbols and traditions degraded, disguised and mixed with fables, by Anaximander, Democritus, Epicurus, Lucretius, and all the sect of the Materialists. Nothing is more contrary to the primitive design of the symbolical language, than this system of the physiological interpreters. Symbols were at first invented, as we have already remark'd, to render spiritual ideas intelligible by sensible images, and not to disguise visible objects, by spiritual metaphors, which would have render'd the most common, vulgar, and obvious phoenomena of nature altogether enigmatical and unintelligible. This metaphorical, enigmatical language is quite another style, than the hieroglyphical one, whose first intention was to give a lively sense of divine truths, and not to cover, veil and darken them. The source of this system was impiety, it's consequences wild fiction, and its end a total contempt of antiquity, as a race of weak mortals without reason, elevation, or sentiment. The diviner and more

exalted philosophers among the Pagans who were, as St. Justin Martyr calls them, truly inspired by the Logos, and enlightened by that eternal Wisdom, which, according to Solomon, diffuses itself through all nations, and makes friends of God and prophets, saw through the vail, and discovered in the ancient symbols some faint notices of spiritual truths. Such were Zoroaster among the Persians, Trismegistes among the Egyptians, Pythagoras, Socrates and Plato among the Greeks. They looked upon all the symbolical representations, and hieroglyphics, and even the poetical fictions of the ancients as representative of something intellectual and divine. They despised and condemned all the fabulous disguises that served to degrade the divine nature, and authorise vice; yea, perhaps many of them like Socrates suffered martyrdom for their opposition to idolatrous practices, inhuman sacrifices, and superstitious principles.

10. We must not however think, that the Pagans alone were guilty of these degradations, alterations and false explanations of the sacred symbols and ancient traditions. As men are much the same in all nations, ages and religions, and that human nature is an inexhaustible source of ignorance, self-love and cupidity, the members of the visible church both Jewish and Christian fell into far greater tho' very different abuses, and misinterpretations of ancient tradition, than the Pagans. Tho' the Jews had a law written not in a hieroglyphical style, but in vulgar language, yet they explain'd all the metaphorical descriptions of the divine nature and attributes in a literal sense, and form'd to themselves the idea of a partial, fantastic, furious, wrathful God who loved one na-

tion only and hated all the rest. Because they were chosen to be the depositaries of the sacred oracles, and had the external means of salvation, they fancied that the God of the Israelites was not the God of the Gentiles; that he abandon'd all other nations to a total ignorance of his essence, and to inevitable damnation. They interpreted all the glorious prophecies about the Messiah and his appearance here below, of a temporal kingdom, when their nation should be exalted above all other nations, and they become the sole favourites of heaven, yea, the conquerors of the earth. They confounded the suffering state of the Messiah with his triumphant reign; and so paved the way for crucifying the Lord of life. The Christian mythologists and schoolmen have disguised, obscured and adulterated all the principal articles of faith by their wild fictions about prescience and predestination, original sin and eternal pains, vindictive justice and satisfaction to appease it; the impossibility of salvation out of the sacred pale; and the eternal reprobation of the Jews and Pagans that live and die in an invincible ignorance of the historical facts of the New Testament. They have interpreted all the glorious promises about the reign of the Messiah to the external splendor of the Christian hierarchy; changed true, saving, supernatural faith into a speculative belief of the divine mysteries which the devils believe and tremble; supernatural hope into a spiritual concupiscence, and pure love into a refined self idolatry; and, in fine, they have substituted the Judaical practice and observation of the external means, in place of true prayer, inward mortification and perfect self-denial. As there was however, in all ages and nations, since the fall, holy, elect souls among the

Pagans who did not follow the gross corruptions of their false religions, so there ever was and will be faithful, chosen souls among the Jews and Christians who have not adopted the abuses of the true religion, and who have been true adorers in spirit and in truth, true Israelites and children of Abraham, true disciples of Jesus crucified, who penetrated the sublime sense of all the symbols, rites and sacraments, and consequently, who never bowed the knee to Baal, nor worshipped the whore, the beast and the dragon.

II. The literal interpreters of the Pagan symbols and hieroglyphics, religion and mythology, among the moderns, have affected to degrade them, and thereby to represent the Orientals and Egyptians, whom God himself commends in scripture for their superior knowledge, as also the Greeks and Romans, whose mathematical, moral, historical, poetical, and mechanical productions are still the objects of our admiration, yea, all the Pagan nations, whether Europeans, Africans, or Americans, as men who had no just ideas of the Deity, nor of religion; who believed and adored as mysterious the grossest, most childish, and most insipid fables. This monstrous prejudice came originally from the gross ignorance, religious imposture, and false zeal of the Pharisaical and fatalistical doctors, who imagine they do a great deal of honour to revealed religion by maintaining, that out of the visible church, there never were nor can be any divine lights, saving graces, supernatural virtues, nor any possibility of salvation. The Atheists, Deists, and Free-thinkers take occasion from this odious error to laugh at all religion, as a mere invention of politicians to awe the multitude, and

a trick of priestcraft to gain money. This false idea of the literal mythologists makes the study of antiquity a childish, trifling amusement fit only for school-boys, who have not yet attain'd the age of reason, and altogether unworthy of our attention and research. By the principles above-mentioned, the study of antiquity, of the mythology, symbols, inscriptions, medals, gravings, statues, and religion of the Pagans becomes useful, agreeable, and worthy of the most exalted geniuses, since this study may help us to trace down from the origin of the world to this day, the precious vestiges of the most admirable and sublime truths. Thus, the subaltern sciences that appear trifling curiosities in themselves, will become subservient to the principal primitive ones, the knowledge of God and the human mind.

12. We must, however, take care not to fall into the spurious system of some modern critics who imagine that all the mythology of the heathens was originally derived from the Hebrew writings, and is relative to the facts and history of that nation: that Osiris and Jupiter were Adam, Isis and Juno Eve, Tubalcain Vulcan, Bacchus, Noah; Apollo, Adonis, Mythras, Mars, Mercury and Hercules were Abraham, Moses, Josuah, or some other holy patriarch of the Hebrew nation, and, in one word, that all the heroes of the Jews are the Gods of the Gentiles. This is the system of Bochart, Vossius, Huet, Thomassin, Gale, and almost all the antiquarians of the last century; men otherwise of great learning, but very bad philosophers. This imaginary system appears absolutely false for the following reasons; (1.) It is founded upon certain forced resemblances betwixt the Jewish heroes and

the Pagan Deities. It is not enough to prove that persons are the same, because they were born in the same country, lived in the same time, and did some actions that resemble each other; this resemblance may be found between the great heroes of all nations and ages. (2.) If there be any reality in these scanty and defective conjectures, it must be only in so far, as these Jewish heroes themselves were types of the Messiah and of the desire of all nations, who must have heard of his coming by ancient tradition, since they all expected it. Now, to say that the heathen Deities were only types of types, is very improbable. (3.) The Jews were generally detested from the beginning by the Gentiles. After the death of Moses, the former made war upon the latter, were the scourge of their neighbouring nations, spared neither age nor sex, and were known to them only by their hostilities, and examples of terror. It is no ways probable, that those who escaped from their sword, erected the legislator of the Jews into a God, and paid divine homage to the heroes of a nation, that appeared to them so sanguinary, especially, since it was a custom among the Pagans, rather to charge with imprecations the indigeneal Gods of their enemies, than to make them objects of their adoration and worship. (4.) It is certain that the Chinese who never so much as heard of the Jews before our Saviour's coming, and never read their writings, had long before the Christian aera original books which contain the same traditions of the sacred Sexenary, as shall fully appear hereafter. We must therefore ascend higher than Moses and the Hebrew nation, to explain the true origin of the Pagan universal symbols and principles of reli-

gion. (5.) In fine, there is nothing in the persons, nor history of the Hebrew patriarchs since Moses, that could equally interest all nations; whereas, the principal doctrines of the sacred Sexenary above-mentioned, the ancient traditions about the divine nature, of a Son of God who was to come and deliver them from all moral and physical evil, who was to restore the world to its primitive perfection and beauty, were objects that interested equally all nations; and therefore, it is no wonder, if some hints and vestiges of these sacred truths be found in all their mythologies and religions tho' disguised, degraded and adulterated.

This seems to be a more rational system of antiquity, than has yet appeared. The most part of its branches will be fully illustrated in the following sheets, and the rest will appear convincing to those who have carefully perused and been persuaded of the truth of the foregoing part. As these twelve remarks however, may appear too complicated and less evident to novices in true learning, we shall reduce them to the following principles, which none can deny who have a true veneration for the sacred oracles, and a tolerable knowledge of antiquity.

1. Adam, Noah, all the antidiluvian and post-diluvian patriarchs, knew the great principles of Natural and Revealed Religion, and therefore could and should have taken all measures possible to transmit this saving knowledge to their posterity.

2. It would have been unbecoming the prudence and sanctity of these holy patriarchs, not to have chosen some surer method for transmitting these sacred truths, than by oral tra-

dition, which is much more subject to falsification than written tradition.

3. The most ancient, the most expressive and the most palpable way of writing, was not by arbitrary names, and alphabetical letters, but by symbolical gravings, which represented intellectual ideas by corporeal images; and this way of writing was particularly consecrated to the use and transmission of divine things to posterity, as the word hieroglyphic indicates.

4. According as the world increased and was peopled after the deluge, the sons and grandchildren of Noah copied and carried those sacred symbols of religion to the different places of the earth which they went to inhabit with their families; thus, these symbolical characters were transported from country to country, over all the face of our terrestrial globe: and for this reason it is, that the symbols, images, idols, statues, representations, traditions, fables, and mythologies about the Gods, Goddeses, and religion are much the same in all nations.

5. By succession of time, the true, original sense of the sacred symbols and hieroglyphics was forgot. Men attached themselves to the letter and to signs, without understanding the spirit and thing signified, and thus fell by degrees into the grossest idolatry and wildest superstition. They explain'd the sacred symbols according to their fancy; and so turn'd all the ancient traditions into fables, fictions and mythologies, where tho' the circumstances were different, yet the fund was still the same.

6. Notwithstanding of these degradations, adulterations,

and misinterpretations of the original symbols and traditions, there still remains some hints, rays, and vestiges of divine truths, and especially of the sacred Sexenary, in the mythologies, and religions of all nations from East to West, from North to South, in Asia, Europe, Africa and America, as will fully appear from the following collections.

These six principles will appear evident to every one who has the least taste of sacred and profane antiquity. I know that Atheists, Deists, Free-thinkers and Minute-philosophers of all kinds will laugh at those preliminary principles, because they have a perfect contempt for every thing that shows the least veneration for the sacred oracles, or the facts contained in them. The histories of Adam, Enoch, Noah and the deluge are, according to them, as imaginary as the fables of Saturn, Jupiter, Bacchus and Deucalion. But if it can be proven from the records of the ancients, that vestiges of the most sacred truths are to be found in all nations, ages and religions, then I maintain, that the Mosaic history of the origin and propagation of mankind, can alone give a reasonable solution of this great phenomenon in the history of the human mind; and that to imagine this similitude and harmony of principles, to proceed from pure hazard, is as ridiculous and unphilosophical, as to pretend all things to have been form'd by blind chance and fortuitous necessity. All depends then upon proving this uniformity and universality of religious sentiments in all places and times. I shall begin first with the most ancient nations, descend by degrees, and range my quotations under the six capital articles already mention'd.

C H A P. I.

OF GOD'S EXISTENCE, AND THREE ESSENTIAL ATTRIBUTES, POWER, WISDOM AND GOODNESS.

I BEGIN first with the Hebrews, who may be justly looked upon as one of the most ancient nations in the world. Their common father and founder was Abraham, who lived about four hundred years after the universal deluge. From this time they began to be a people distinguished from all other nations, and became very numerous long before the legislator Moses delivered them from their captivity in Egypt, above four hundred years afterwards. I shall not yet examine, prove, nor so much as suppose the divine inspiration of their sacred books. I shall consider them only as a collection of very ancient records, their legislator as a very great philosopher, and their principal heroes as men who had very sublime ideas of the Deity.

The great law-giver of the Jews begins his Cosmogony, or history of the origin of the world, by representing God as saying, so to speak, out of his still eternity to create the heavens and the earth, not from any pre-existent matter, which was the subject of his operation, but as giving existence to what had none before. 'In the beginning,' says he(a), 'God

(a) Gen. i. 1.

'created the heavens and the earth.' In the beginning of time, when succession, variation, and mutability began, God created the heavens and the earth, intelligent images and material pictures representative of his divine perfections; and therefore the former were all life, light, and love, and the latter all active, luminous, and beatifying. Since they were created, they were not emanations of his substance, but simple effects of his power, their matter was made, as well as their different forms.

In another place (a) Moses defines this Creator of all things, THE BEING THAT IS, the self-existent Being, the Being to whose essence existence belongs, whose existence is necessary and whose non-existence is impossible. We have shewn in the first Part that this self-existence expresses, supposes and includes all other perfections; especially eternity and immensity, now what is eternal in all-times must be immutable, and what is immense in all places must be unextended, and therefore is incorporeal and spiritual.

Moses, in his sublime anthem (b), represents God not only as infinite in power, in strength, in dominion and empire; who produced the world from nothing, and governs it by general laws of unerring wisdom, but as the sovereign master of nature who changes, suspends, and overturns these general laws when he pleases, to produce particular effects of power, wisdom, and goodness by wonders, prodigies and miracles. With the same breath, and in the same divine song, he proclaims God to be not only the Lord glorious in might, but glorious in holiness, merciful and gracious, long-suffering and

(a) Exod. iii. 14. (b) Ibid. cap. xviii. 11. 26.

abundant in goodness, forgiving iniquity, transgression and sin to those who truly repent, who turn to him, who hearken to the voice of eternal wisdom, who desire to imitate his perfections, and to follow righteousness, justice and truth; tho' in other places he declares him irreconcilable to sin, impurity and injustice, a consuming fire that must destroy it, and full of indignation till it be quite annihilated.

The same legislator knowing the abuses which the nations had already made of the hieroglyphical symbols, and sensible images of intellectual ideas, forbids the Hebrews to represent the pure essence of the Deity by any thing corporeal (a), by graven images or statues, or any thing in heaven, upon earth, or in the sea, thereby to accustom them to adore in spirit and in truth the supream incorporeal essence, and teach them the perfect spirituality of his nature. It is true that Moses seems to contradict this sublime idea of the incorporeity of the divine essence, since he still represents the Lord God as appearing to Adam in paradise, to the patriarchs, to himself, and to the prophets under a visible form, with corporeal members, and a human shape: but we shall shew hereafter, that all these visions most real, tho' supernatural, must be understood of the sacred pre-existent humanity to which the Logos was united from the beginning of the world, and not of the invisible, incomprehensible, unaccessible essence of the pure Deity, which no man can see during this mortal life.

Moses in the next place acquaints the Israelites, that the true adoration which the pure Divinity demands, is to be holy (b) as God is holy, and that this holiness consists in loving

(a) Exod. xx. 4, 5.

(b) Levit. ix. 2.

the invisible Deity with all their strength. This was always the eternal, immutable, and universal law of all intelligent natures. For this reason, he reduces all the statutes, precepts and commandments to this one great law, (a) ‘ and now, Israel, what doth the Lord thy God require of thee, but to love him and to serve him with all thy heart, and with all thy soul?’

The book of Job, which is thought to have been wrote by Moses, is full of the sublimest ideas of the divine unity, immensity, and sovereign empire over all the creatures, his power in producing, his wisdom in governing, and his all-watchful providence in preserving all things. It seems to have been wrote, not only to give the Israelites a model of patience and sanctity in the person of Job, during their slavery in Egypt, but also to shew that God had chosen elect souls, even in the race of Esau, and in the bosom of Paganism, idolatry and superstition.

As Moses knew that man was composed of soul and body, and that he wanted external signs and symbols to excite him to spiritual, internal adoration, he established a public worship that was all figurative and symbolical. Instructed by the patriarchs and the descendants of Noah in all the great principles of Natural and Revealed Religion, in the Being and Attributes of God, in the fall of man, in the future advent of the Messiah in his suffering and triumphant state, in the true means of re-union to our great original, he established a public worship, that was representative of these salutary truths and divine virtues. All the necessary and most vulgar func-

(a) Deuter. vi. 5. and x. 12.

tions of life were consecrated by a divine command, and so became acts of religious obedience. The external worship of the Jews was loaded with a great variety and multiplicity of rites, and ordinances, which when practised in the true spirit of their institution, became a sort of continual prayer; their abstinences a daily mortification, their ablutions and purifications, symbols of that perfect purity of heart necessary to prepare us for the divine union; the daily, weekly, monthly, and yearly feasts and sacrifices, were emblems and symbols either of the great Victim to be offered up for the sins of the world, or of the internal sacrifice of the passions, sensual desires, or spiritual vices, which must be immolated ere we can be reunited to our first Principle. If the Israelites had been faithful to this great plan, they would have become a nation of true philosophers and contemplatives, who would have walked before God, and soon become perfect, like the patriarchs. They would have placed all their felicity in the hopes of a better life, and practised all the moral and social duties by a principle of divine love.

In order to hinder this select, chosen, holy nation from being invaded, subdued, destroyed, or forced to submit themselves to the idolatrous practices, wild superstitions, and inhuman sacrifices of other nations, this great law-giver formed his countrymen to the art of war; and his successors, Josuah, Gideon, the Judges, David and Solomon did the same. Thus, tho' Moses had wrought no miracles to prove his supernatural mission, yet he ought still to be looked upon as a great philosopher, and a divine legislator, far superior to those whose views are only to conquer their neighbouring provinces and

nations, disturb the peace of mankind, and invade the rights, properties, and liberty of their fellow-creatures. The view of the Hebrew law-giver was to form a nation of true adorers of the supream God, that should destroy idolatry, enlighten the world, subject all nations to the empire of the Most High, and to make them at once happy and virtuous, wise and religious.

This view of the Mosaic oeconomy, institution and laws, is sufficient to excite our admiration and esteem, tho' we should consider Moses only as a simple philosopher and a wise legislator: but if it can be shown, that he proved his supernatural mission by prodigies which surpass the force and power of human nature; that they were so public, so universal, and of such a kind that they could not be impostures, nor delusions of sense; and in fine, that monuments were erected and feasts instituted from the time these miracles were wrought, to perpetuate the remembrance of them, and render their veracity unsuspected to all generations; then it will follow evidently, that the plan of Revealed Religion is altogether worthy of God, that his design in chusing one particular nation of whom Jesus Christ descended according to the flesh, was to establish a visible church to be the depositary of his sacred oracles, the guardian of ancient tradition, and the register of heaven till the mysteries should be accomplished and the prophecies fulfilled.

All the successors of Moses, the good princes, kings and prophets of the Hebrew nation give us the same exalted ideas of God and religion, as this great legislator. The sacred hymns of the royal prophet David, are full of the highest

ideas and noblest sentiments of the divine power, wisdom, and goodness; of adoration, praise and thanksgiving, of submission to providence, of an entire resignation to his will, of faith, trust and confidence in his succours and graces, of hope, desire and expectation of his glorious reign, of the most pure, perfect, and ardent love of the creature for the Creator; of continual prayer, suffering and self-denial, self-annihilation, and self-diffidence. He represents God alternatively as all wrath, vengeance, hatred, and indignation against sin, and, at the same time, as all love, tenderness, and compassion for the sinner, full of patience, long-suffering, and mercy, which will one day triumph over all his works, deliver us from all moral and physical evil, and at length restore all lapsed beings to their primitive purity, perfection and happiness, as shall be fully proven hereafter. His design indeed in these divine anthems, and the principal end of his songs seems rather to paint forth God's moral and communicable attributes, than his absolute and incommunicable perfections; yet he now and then defines the last by the sublimest metaphors, and images. Thus he expresses most nobly the incomprehensibility of the divine nature, when he represents God as surrounded with darkness impenetrable to mortal eyes. (a) 'Darkness is his secret place, and thick clouds are his pavilion;' his immensity, when he calls 'the highest heavens his throne, and the earth his footstool; and this noble image is again repeated by the prophet Isaiah (b); his omnipresence, when he says, (c) 'Whither shall I go from thy spirit, or whither shall I fly from thy presence? If I ascend up to heaven thou art

(a) Psalm xviii. 11. (b) Isaiah lxvi. 1. (c) Psalm cxxxix. 7, 8, 9, 10, &c.

‘there, if I make my bed in hell, behold thou art there. If I take the wings of the morning, and fly to the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me;’ God’s omniscience, when he speaks thus, (a) ‘Thou understandest my thoughts long ere they appear, there is not a word in my tongue, but thou knowest it altogether. Thou art acquainted with all my ways, such knowledge is too wonderful for me, it is high, I cannot attain to it.’

Solomon his son and successor gives a very noble and extensive idea of the divine immensity, when he built the magnificent temple of Jerusalem, he warns the people not to think that the Divine Nature could be circumscribed by walls. (b) ‘Behold the heaven, and the heaven of heavens cannot contain thee, how much less the house that I have built!’ The prophet Isaiah gives us also the same great ideas of the divine Infinity, when he says, (c) ‘He measures the seas in the hollow of his hand, and the heavens with a span, he weighs the mountains in scales, and the hills in a ballance. He sits upon the orb of the earth, and looks upon its inhabitants as grasshoppers, he spreads out the heavens as a curtain, and stretches them out as a tent to dwell in.’ The book called the Wisdom of Solomon gives the most noble definition of divine Wisdom in these words. (d) ‘Wisdom, which is the maker of all things, instructed me, for in her is an understanding spirit, holy, one, manifold, subtil, lively, clear, undefiled, plain, innocent, loving what

(a) Psalm cxxxix. 1, 2, 3, 4, 5, 6.

(b) I Kings viii. 27.

(c) Isaiah xl. 12, 22.

(d) Wisdom vii. 22, 23, &c.

' is good, quick and irresistible, kind to man, peaceful, ha-
 ' ving all power, overseeing all things, penetrating all intel-
 ' ligent, pure and most subtil spirits. She is more active than
 ' motion, and pervades all things because of her purity. She
 ' is an emanation of the divine activity, and a pure influence
 ' flowing from the glory of the Almighty, the brightness of
 ' the everlasting light, the unspotted mirror of the power of
 ' God, and the image of his goodness.' Solomon represents
 ' divine Wisdom (a) as ' crying upon the tops of high moun-
 ' tains, in the midst of high ways, and at the gates of great
 ' cities, to excite men to the love of justice.' The book of
 Wisdom represents it (b) as ' diffusing itself thro' all nations
 ' to make men friends of God and prophets, as a God who
 ' loves all that he has made, and who spares all, because he is
 ' the lover of souls.

In fine, all the prophets represent the Divine Nature as all
 life, light and love, as the father of spirits, and the spouse of
 souls, who mourns over their voluntary corruption and dege-
 neration, who is vexed and grieved for their obstinacy; who
 will not force nor destroy their freedom, but who desires
 their felicity with as much ardor, as if his own happiness de-
 pended on theirs. Then they represent him as all holiness,
 and all justice, irreconcilable to sin, and who will at last total-
 ly consume, and annihilate it for ever. They are full of pre-
 dictions either of the suffering state of the Messiah, when he
 shall appear here below to expiate sin; or of his triumphant
 state, when he shall come upon the clouds to exterminate sin, to
 judge the world, separate the good from the bad, and recom-

(a) Proverb. viii. 1, 2, 3.

(b) Wisdom vii. 11, 12.

pense or punish every one according to their merit or demerit. Under the metaphors and allegories of the destruction of Tyrus, Babylon, Egypt, Moab, and all the other Gentile nations, as also of the ruin, captivity, misery, and dispersion of the Jews, those divinely inspired men represent the punishment of the wicked and reprobate, whether they be born without, or within the pale of the visible church. Under the symbols and types of Israel restored, the glory of mount Zion, and the re-building of Jerusalem, they foretell the glorious reign of the Messiah upon the earth re-established, renewed, and restored to its primitive, paradisiacal form, where he will converse with the elect under a visible form as heretofore in paradise, till all impure and reprobate souls be entirely purified, vice totally exterminated, and all moral evil be for ever consumed by infernal punishments and hell-flames. Then those holy prophets foretell the universal restoration of all lapsed beings, and the last efforts of omnipotence, almighty wisdom, and infinite love to deliver from corruption and misery, sin and suffering, all degenerate intelligences, of all nations, ages and religions, the inhabitants of Moab and Egypt, of Sodom and Gomorrha, of Samaria and Babylon, as well as of Israel and Judah; Pagans and infidels, as well as believers and members of the visible church; of men and devils, and in one word, of all fallen and rebellious spirits. ‘ Then all knees shall bow down before the Lord, ‘ all tongues shall sing his mercies for ever, and all spirits whether celestial, terrestrial or infernal shall be subdued by love ‘ to the empire of the Most High.’

Whosoever reads the scriptures, with this key, and accor-

ding to these principles, will find that, as St. Paul says, the promises made to Abraham and his posterity, must not be understood of those who are his children according to the flesh, but according to the spirit by a faithful imitation of his divine virtues; that by the land promised to him must not be meant a little canton of this terrestrial globe but a heavenly Canaan, and an earth restored to its primitive paradisiacal form; that all the historical facts of the Old Testament tho' true according to the letter, yet are symbolical and representative of something higher and more spiritual; that the bondage of the Israelites in Egypt, their passage through the desert, their combats and conquests ere they entered into the holy land; are at the same time figurative of the state of souls here below; that all the prophecies regard either the suffering state of the Messiah to atone for sin, or his triumphant, glorious reign upon earth renewed with his elect, or the total restitution of all lapsed beings; and in fine, that to apply all these predictions to the little temporal, transient events, civil or ecclesiastical revolutions that happen upon our inferior globe, is a low scheme, unworthy of the exalted plan of providence, whose ultimate end and object must be something internal, spiritual and eternal.

It is then a false and absurd error of the predestinarian and fatalistical doctors to maintain, that the Jewish dispensation was only a twilight full of clouds, and darkness, without any perfect light, or efficacious graces, full of shadows and figures without any reality, all fear without any love. Nothing is more injurious to the Divine Nature, nor more destructive of the whole analogy of faith, The only difference betwixt

the old and new dispensation is. 1. That the rites, ordinances, and institutions of the Mosaic law were more numerous, and accommodated to the genius, circumstances and situation of one particular people, than those of the evangelical law, which are fewer, simpler, and proportioned to all nations; tho' both be equally figurative and symbolical, as all external worship must be. 2. That under the old law, the mysteries which regard the suffering Messiah were foretold as future, whereas under the new law, they are preached as past and accomplished. 3. That under the law, the sacrifices were only symbolical and representative of the great victim that was to expiate the sins of the world; whereas under the gospel, the sacrifice already offered up, is efficacious, meritorious, and expiatory. As to the moral precepts of the Mosaic law, they were all branches, emanations, helps or means to fulfil the great and eternal law of love, which ever was, is, and will be the same to the Jews, and the Gentiles, to the Pagans and Christians, and to all finite intelligences fallen, or unfallen. It is with these dispositions, and sentiments that we ought to read the holy scriptures; in order not to be scandalized with the letter that kills, but edified with the spirit that enlivens.

After having examined the ideas that the Hebrews had of the Divine Nature and Religion, we shall now consider the notices that the Pagans had of the Deity.

The Chinese whose origin goes back very near to the times of the deluge, have five original or canonical books called KING, which in their language signifies, a sublime, sacred, immutable doctrine founded upon unshaken principles. The names of these books are Y-KING, CHU-KING, CHI-KING,

TCHUNSION, and LIKI. These books were looked upon as of a very remote antiquity, in the time of Confucius who lived about six hundred years before our Saviour. All the other books of any note in China are commentaries upon these five; and these five canonical books are honoured in that country with the same veneration we pay to the holy scriptures. I shall not found any of my reasonings upon the explication of the hieroglyphical Chinese characters, in which some Europeans pretend to find the sublimest mysteries; I shall quote only these passages of the original books, about which the Chinese interpreters agree, confine myself as much as possible to the commentaries made upon these sacred books before the coming of our Saviour, by Confucius, or his most ancient disciples, and mention no authors later than the twelfth century, ere Europeans or Christians had any communication with China. As the Chinese books I mention are already brought into Europe, and lodged in several great libraries, those who understand the language may ascertain the truth of the following quotations.

In the books called KING, God is named CHANG-TI, or the Sovereign Emperor, and TIEN the supream Heaven, the august Heaven, the intelligent Heaven, the self-existent Unity, who is present every where, and who produced all things by his power. Tehu-hi, in commenting upon these expressions, says, 'The supreme Unity is most simple and without composition. He lasts from all eternity without interruption. He is ancient and new; he is the source of all motion and the root of all action. If you ask what he does, he is eternally active. If you would know where he is, he ex-

‘ists every where and nourishes all things.’ Kouan-y-antsee, a very ancient philosopher, in commenting upon the same sacred books, says, ‘Heaven and earth, tho’ they be of an immense extent, have figure, colour, number and quantity. I conceive something that has neither colour, number, figure, nor quantity; and therefore I say that he who made the heavens and the earth is intelligent and eternal. He who produced all things was not produced himself, he who destroys all things is indestructible: therefore he who made the heavens is not the heavens, and he who made the earth is not the earth; the heavens are not self-existent but were produced by another, as a house cannot exist by itself, unless it be made.’ Here then is a plain acknowledgment of two great truths already demonstrated in the first Part, viz. that there is a real distinction betwixt corporeal and intelligent substances, as also betwixt the substance of the Creator and that of the creature. Yntchin adds, ‘If there were nothing in nature but matter and motion, this would not be the sovereign lord and intelligent governor of all things.’ Hoian-nantsee says, ‘If you ask me whence all things come, I will answer, that all was made by the great Unity, which is the origin of all things, and the sovereign power that nothing can resist. He who knows this great Unity knows all, he who does not know him knows nothing.’ Liou-pouci says, ‘that the supream Unity comprehends all perfections in a sovereign degree, we cannot discover his beginning nor his end, his origin nor his bounds; and all things flow from him.’

The same books of King call God TAO, which signifies reason, law, eternal code; YEN, word or speech; TCHING-

THE, sovereign Truth. The philosopher Laotsee, in commenting upon these passages, says, 'that reason which can be expressed is not the eternal reason. What is eternal cannot be changed. He was before the heavens and the earth, without beginning. He will last after the world without end. He cannot be comprehended by thought nor seen by the eye, nor expressed by words.' Kouan-y-antsee contemporary of Laotsee, in commenting upon the same passages, says, 'If there were no eternal reason we could not think, and what cannot be conceived or expressed is this sovereign reason. The supream reason is not heard by the ear, he does not strike the eyes, he cannot be expressed by words.' Hoi-an-nantsee adds, 'this eternal reason feeds the heavens, and supports the earth. He is most high, and cannot be reached to; most profound, and cannot be fathomed; immense, and cannot be measured, yet he exists entirely every where in the least thing.' Those great men were far from confounding infinite space with the divine immensity. The same author continues thus, 'It is this almighty reason which produced the mountains and the abyss, which makes the animals walk, the birds fly, the sun shine, and the stars move.' Pao-pout-see adds, 'this supream reason encompasses heaven, holds the earth in his hands, is ineffable and without any name. If you consider his supream incorporeity, air and shadows are something gross, and material. If you consider his essence, all beings are nothings before him.' What would these Chinese philosophers say, if they heard our European doctors maintain that God's omnipresence constitutes infinite space, and that extension and thought may be properties of

the same substance. To be sure they would have looked upon us, as an ignorant, barbarous nation that have not yet learned the first elements of wisdom.

The same sacred, original books represent the CHANG-TI, or sovereign Lord, as just and good, full of mercy and love for his creatures, they say even expressly, that his justice is love, and his punishments mercies. In the book CHIKING we read these words; ‘ Mankind overwhelmed with
‘ afflictions seem to doubt of providence, but when the hour
‘ of executing his decrees shall come, none can resist him. He
‘ will then shew, that when he punished, he was just and
‘ good; and that he never acted by vengeance, nor hatred.’ This is a far more noble idea of vindictive justice than what the Christian schoolmen give. How surprized would the Chinese, who understand this divine passage, be, if they heard the fatalistical doctors maintain that God has divided mankind into two masses, the one destined by absolute decrees to eternal happiness, and the other by direct, arbitrary preteritions abandoned to everlasting misery. To be sure, they would suspect that these pretended divines were concealed and disguised atheists. The philosopher Tehu-fongt-ching comments upon the foregoing passage thus, ‘ To render the good
‘ happy and punish severely the wicked is the constant rule
‘ of heaven. If we do not see at present the good recompensed,
‘ and the wicked punished, it is because the decisive hour is
‘ not yet come. Before this last moment men can, so to
‘ speak, vanquish, or resist heaven, but when the decree shall
‘ be pronounced, heaven will triumph. When TIEN punishes, he seems to be in wrath, but justice demands the pu-

'nishment of crime, and justice is exempt from wrath and 'hatred, for justice is goodness.' This doctrine is perfectly conform to that of Moses and the prophets, who still represent God as a jealous God, full of wrath and indignation against sin, but never irreconcilable to the sinner, since he is the lover of souls, and the father of spirits, full of mercy, long-suffering and patient, forgiving iniquities and blotting out transgressions.

Thus the ancient Chinese books, and the Chinese commentators who understand these original traditions, represent God as eternal, incorporeal, sovereignly one, and supremely intelligent, the just rewarder of the good, and punisher of the bad, whose justice is mercy, and whose punishments are cures.

We come now to the Indians. As none of their ancient books have been preserved, or at least come to our knowledge, we can make no quotations from them. We must therefore content ourselves with what we find in the ancient fragments of the philosophers of other nations, or in the extracts made of their doctrine by modern travellers.

Megasthenes, in his third book of the Indian history, writes thus, according to the testimony of Eusebius, (a) 'All 'that was said of eternal nature, by the ancient Greeks, is also said by the philosophers or sages of other nations, as by 'the Bramins of India, and the people called Jews in Syria.' The same Eusebius assures us from Numenius, 'that the Bramins, the Jews, the Magi and the Egyptians had all the 'same notions of a supream God.' Eusebius in the same place

(a) Euseb. *Praep. Evang.* edit. Col. 1688. p. 410, 411, 412.

quotes also this passage from Porphyry; 'The brazen way to
 ' the Gods is steep and craggy. The Barbarians found out
 ' many of its paths, but the Greeks wandered from them and
 ' those who kept them, spoiled them by their fictions. God
 ' discovered this brazen way to the Chaldeans, Assyrians and
 ' Hebrews, as also to the Egyptians, Phoenicians and Ly-
 ' dians.'

Thus according to the testimony of the ancients, the wisdom of the Indians, Assyrians and Egyptians is compared to that of the Hebrews, and their theology said to be the same, which is no ways improbable, since these ancient nations were peopled soon after the deluge, and so had the Noevian traditions yet fresh and uncorrupted. We shall now examine what vestiges of sacred truths are to be found in the extracts made by modern travellers of the religion of the Indians from their sacred book called the Vedam yet extant, and other authors.

In the Vedam (a) we find the doctrine of one supream God, superior to all, the author and governor of the universe. In the letters wrote by the Malabarians (b) to the Danish missionaries, among many others, we find the following passage,
 ' God alone rules the world, and all that is therein: 'tis he
 ' alone who rules the eight hundred and forty thousand kinds
 ' of living creatures; but because of his different and various
 ' appearances, he has many different names.---Hence we say,
 ' that Biruma creates, Wischtnu rules, Ischuren annihilates; all
 ' which different expressions denote but one supream Being.

(a) Roger sur les Bramines. Amst. 1670. p. 139.

(b) Phillips' Malabarian letters. Lond. 1717. letter 51.

‘ And when we attribute the protection of towns and villages
 ‘ to tutelar Gods, our meaning is, that the great God does
 ‘ mediately protect towns and countries by his vicegerents
 ‘ and governors. For there is neither government, nor the
 ‘ least motion in the world, without the will of the first prime
 ‘ Cause or supream Being. Indeed there are many Gods, but
 ‘ they of themselves cannot so much as move a straw out of
 ‘ its place, without the assistance of the prime Cause ; there-
 ‘ fore he is justly called the Lord of the world, for it is his
 ‘ power and excellent majesty that rules all things, and his
 ‘ power is infinite and incomprehensible.’

In La Croze (a) who had access to the original manuscripts of the same missionaries, we meet with this passage taken from one of the books of the Bramins: ‘ The supream
 ‘ Being is invisible, incomprehensible, immoveable, and without figure, or outward form. No man hath seen him: time
 ‘ hath not comprehended him: his essence fills all things;
 ‘ and every thing is derived from him. All power, all wisdom, all knowledge, all holiness, and all truth dwell in him.
 ‘ He is infinitely good, just, and merciful. He hath created
 ‘ all, he preserves all, and delights to dwell among men, that
 ‘ he may conduct them to eternal happiness, a happiness
 ‘ which consists in loving and serving him.’ In another treatise (b) of the Bramins, entitled Tchiva Vaikkium, the Deity is thus described: ‘ The Being of beings is the only God,
 ‘ eternal, immense, present in all places, who has neither
 ‘ end nor beginning, and who comprehends all things.-----

(a) *Histoire de Christianisme des Indes*. Haye 1724. p. 452.

(b) *Idem* p. 457.

‘ There is no God but him. He alone is Lord of all things, and will be so through all eternity.---O God! before I knew thee, I was in a perpetual agitation; but since I knew thee, and have been recollected within myself, thou art all my desire.’ La Croze assures us that these sublime ideas of the Deity are expressly contained in the Vedam, as appears from those passages of it communicated to Ziegenbalg by the Brahmins themselves.

The Jesuit missionaries give us pretty much the same account of the Indian religion with those of the Protestants. In an Indian book (a) called Panjangan, the Divinity is thus addressed; ‘ I adore that Being who is subject to no change or disquiet; that Being whose nature is indivisible; that Being whose simplicity admits of no composition of qualities; that Being who is the origin and cause of all beings, and who surpasses all in excellence; that Being who is the support of the universe, and the source of triple power.’

The Persian magi or philosophers had the same ideas of the Deity as the other ancient nations. Zoroaster’s definition of God has been preserved to us by Eusebius. This historian assures us, that he had read the following words in a book extant in his time, and known by the title of The sacred collection of the Persian monuments. (b) ‘ God is the first of all incorruptible things, eternal and unbegotten. He is not compounded of parts, there is nothing equal to him, nor like him. He is the author of all good, and entirely disinterested;’ and therefore his design in creating could not

(a) Lettres edifiantes. Paris 1732. Recueil 10. p. 15.

(b) Euseb. Prepar. Evangel. lib. ii. p. 42. Edit. Paris.

be, as our modern doctors seem oft to insinuate, to augment his glory, but to manifest it in rendering created beings perfect and happy, all life, all light, and all love, as he is in himself. Zoroaster continues; 'God is the most excellent of all excellent beings, and the most intelligent of all intelligent natures, the father of equity, the parent of good laws, self-instructed, self-sufficient, the first former of nature, and he has the head of a Falcon.' This last expression makes Eusebius exclaim against, and degrade the philosophy of Zoroaster. But if he had consulted Plutarch in his Isis and Osiris, he would have been undeceived. This philosophical historian assures us, that the ancient hieroglyphic by which the activity and intelligence of the divine nature was represented, was a hawk, because of the velocity of its flight and its piercing sight. Thus the inspired Hebrews themselves express very oft intellectual qualities by sensible images. Jacob in his last speech to his children calls the Messiah, the Lion of the tribe of Judah; thus, the evangelists call him the Lamb who taketh away the sins of the world; thus, in fine, the same evangelists say, that the Holy Spirit appeared in the form of a Dove. Now to compare the Divine Nature to a lion, a lamb, or a dove, is as impertinent as to compare God to a hawk, unless these similitudes be understood in a figurative, symbolical and metaphorical sense. The Greeks then, if they had understood the Persian phrase of Zoroaster, should have translated it thus, 'and God is represented by a hawk:' for it is impossible, that this philosopher could imagine the Divine Essence had the form of a volatile, after having said, that he

is incorruptible, eternal, unbegotten, and uncompounded of parts.

According to Herodotus (a) 'the ancient Persians thought
' it ridiculous to fancy, like the Greeks, that the Gods have a
' human shape, or derive their origin from men. They chuse
' the highest mountains for the place of their sacrifice. They
' use neither libations, nor music, nor hallowed bread; but
' when any one has a mind to sacrifice, he leads the victim in-
' to a clean place, and wearing a wreath of myrtle about his
' Tiara, invokes the God to whom he intends to offer it. The
' priest is not allowed to pray for his own private good, but
' for that of the nation in general.'

Strabo gives the same account as Herodotus of the ancient Persians. (b) 'They neither erected statues nor altars, they sac-
' rificed in a clean place and upon an eminence, where they
' offered up a victim crowned. When the priest had cut it into
' small pieces, every one took his share, saying that God de-
' fires nothing but the soul of the victim.' The Orientals full
of the notion that brutal forms were animated by degraded
intelligences, imagined that their expiatory pains were com-
pleted by the sacrifice.

Artabanus the Persian, in his conference with Themistocles speaks thus, according to the testimony of Plutarch; (c)
' Among many excellent laws of ours, the most beautiful is
' this, that the king is to be honoured and worshipped as the
' image of God who preserveth all things."

Osthanes (d) the Persian philosopher, who attended Xer-

(a) Herod. Clio. lib. i. pag. 56. sect. 131. edit. Francof. 1608. (b) Strabo lib. xv. p. 732. edit. Paris. (c) Plutarch de vita Themist. (d) See Arnobius.

xes in his European expedition, is ranked by Arnobius among the chief of the magi. That father gives him a great character both for eloquence and action, and says he worshipped the true God with due veneration, and entertained just notions of the government of things.

Porphry tells us that Zoroaster asserted the being of one supream Deity. 'Zoroaster first of all, says Eubulus, consecrated a natural cave beautified with flowers and fountains in the neighbouring mountains of Persia, to the honour of Mithras the father and maker of the universe. This cave was to him an image of the world created by Mithras.'

The modern writers among the Arabians and Persians, who have preserved to us what remains of the ancient doctrine of Zoroaster among the Guebri or worshippers of the Fire, maintain that the first magi admitted only one eternal principle of all things. Abulfeda, quoted by the famous Dr. Pocock, says, that according to the primitive doctrine of the Persians (a), 'God was prior to both light and darkness, and existed from all eternity in an adorable solitude, without any companion or rival.' Here is an express declaration of God's eternity, unity, and even incorporeity; since God was prior to light, the most refined of all material substances. Saristhani, another Arabian philosopher, says, (b) 'that the first magi did not look upon the good and evil principles as coeternal. They thought indeed that light was eternal, but that darkness was produced in time by the disloyalty of Ahriman or Arimanius chief of the Genii.' Now it was usu-

(a) Pocock. *Specil. histor. Arab.* p. 146. (b) Hyde *Rel. ant. Persar.* cap. ix, p. 161. & cap. xxi. p. 290.

al among the ancients, especially among the Hebrews, to express the intelligence of the Divine Nature by light. We have an evident proof that this was the true doctrine of the Persian magi in the life of Pythagoras by Porphyry (a). 'Pythagoras learned from the magi that God whom they called Oromazis was as to corporeals most like to light, and as to incorporeals to truth.' They did not say that God was a material light, but that if his essence could be compared to any thing corporeal, it may be symbolized or represented by that of light.

The same Sharisthani tells us, (b) 'that God who made light and darkness, is the only Creator of both. He has no partner, and there is none equal to him, or who can be compared with him.'

In Tabari, an ancient Persian historian, we meet with the following speech of Manugjahr the king of Media to his nobles (c). 'The most holy and high God gave me this kingdom, to thank and praise him, to preserve the state, to study the happiness of my subjects, and execute justice among my people. By these only, shall God the greatest and best of beings aggrandize my throne. If I ungratefully neglect to thank and praise God, he will take my kingdom from me, and punish me in the next world. Since then, the high and holy God hath made me a king, and given me a kingdom, I shall never destroy it.' The same king's second speech runs thus (d) 'O men, there is one Creator and Governor of that numerous people you see. All the blessings

(a) Porphyry. vita Pythag. p. 191. (b) Hyde de Rel. Vet. Pers. p. 299. c. 22.
(c) Idem c. 8. p. 156. (d) Idem c. 8. p. 157.

‘ of mankind flow from him; therefore we ought to serve
 ‘ him, to thank him for his favours, and resign ourselves to
 ‘ his will. Whatever exists, must exist; and nothing is wea-
 ‘ ker than the creature: for when the creature seeks any thing,
 ‘ it finds it not. Nothing is stronger than the Creator. If at
 ‘ any time he seeks the creature, he immediately has it in his
 ‘ power. Therefore the Creator is stronger than any crea-
 ‘ ture. I thank God who from his goodness gave me my
 ‘ kingdom, and implore he would guide me in the right way,
 ‘ and fortify my heart with truth. All things proceed from
 ‘ him, and all must return to him again.’

We find the same doctrine about the Deity in the speech
 of Lohrasp the king of Persia to his people, as contained in
 Ahmed Ibn Jusuph the Arabian historian (a). ‘ All you who
 ‘ are present, fear the Almighty God, the most holy and glo-
 ‘ rious of all Beings, who prepared channels for the sea, esta-
 ‘ blished the mountains, elevated the heavens, and planted us
 ‘ on the the spacious earth amidst the spheres.’

We shall conclude with a passage taken from the intro-
 duction to the Persian book called Sad-der (b) ‘ In the name
 ‘ of the Lord of divine essence and attributes, the Lord of a-
 ‘ bundance, and the God of life: God who created the intel-
 ‘ lect and the mind, God who framed the body and the soul;
 ‘ the Lord of existence and the Lord of life, the only God in
 ‘ the whole world; God who of various elements made the
 ‘ revolving heaven, and the fixed earth. He hath beautified
 ‘ heaven with the embroidery of the stars, and raised the orbs
 ‘ with nine stories. He planted the earth with the human

(a) Idem c. 8. p. 158.

(b) Idem c. 33. p. 396.

‘ race, and illuminated it by the sun and moon. He made the
‘ world of substance and accidents, in which man was his
‘ chief care.—Turn not away from rectitude and holiness,
‘ for there is nothing else in the religion of the blessed.’

The Egyptians had much the same ideas of the supreme God, as the Chinese, the Indians, the Chaldeans and the Persians. Nothing is more absurd than the notions generally given of the Egyptian theology (a). ‘ It is hard to believe;’ says a modern author, that human nature could ever sink so low, as to adore insects, reptiles, and plants (which they see produced, growing and decaying every day) without ascribing certain divine virtues to them, or considering them as symbols of some invisible power: but tho’ we should suppose that there are some nations in the world sunk into so gross an ignorance, as to have no notion of a Deity, yet it is certain that Egypt cannot be charged with such a degree of stupidity. All historians, as well sacred as profane, agree in speaking of this people as the wisest of all nations. One of the encomiums that the Holy Spirit makes of Moses, is ‘ that he was learned in all the wisdom of the Egyptians.’ Moreover, to express the transcendency of Solomon’s wisdom, the writer of the book of Kings says, ‘ that it excelled not only the wisdom of all the children of the East, that is, of the Persian magi and Chaldeans, but also all the wisdom of Egypt.’ Would the Holy Spirit have spoken in such a manner of a nation so senseless as to worship onions, crocodiles and the most despicable reptiles?

(a) Discourse upon the theology of the ancients at the end of the Travels of Cyrus.

This great principle laid down, let us examine impartially what hints and fragments of the Egyptian philosophy have been preserved by the Greeks or Latins, Pagans or Christians now extant. (a) Plutarch in his treatise of Isis and Osiris tells us, 'that the end of all the Egyptian rites and mysteries, was the knowledge of that first God who is the Lord of all things, and only intelligible by the mind; that the theology of the Egyptians had two meanings, the one holy and symbolical, the other vulgar and literal, and consequently, that the figures of animals which they had in their temples, and which they seemed to adore, were only so many hieroglyphics to represent the divine attributes.' After which he declares, 'that the first God of the Egyptians was a hidden Deity, and that the crocodile was one of his symbols, because this animal hid in the water sees all things, and is itself unseen, which is a property of the supream God.'

Origen, who was contemporary with Plutarch, follows the same principles in his book against Celsus a Pagan philosopher who pretended to understand Christianity, because he knew superficially some ceremonies of that religion, tho' he had never entered into the spirit of it. Now Origen expresses himself in this manner; (a) 'The Egyptian philosophers have sublime ideas of the Divine Nature which they keep secret, and never discover to the people, but under a veil of fables and allegories. Celsus is like a man who has travelled into that country, and tho' he has conversed with none but the ignorant vulgar, yet takes it into his head, that he understands the Egyptian religion. All the eastern nations, the

(a) Plutarch de Isid. et Osirid. p. 354. (a) Origen. contra Celsum, lib. i. p. 17.

‘ Persians, the Indians, the Syrians conceal sacred mysteries
 ‘ under their religious fables. The wise men of all these re-
 ‘ ligions see into the sense and true meaning of them, whilst
 ‘ the vulgar go no further than the exterior symbol, and bark
 ‘ that covers them.’ Here then is a demonstration of one of
 the great principles we have laid down, that the truly wise in
 all religions understood the exterior symbols, fables and hieroglyphics in a quite different sense from the stupid, vulgar and impure multitude that turned all into idolatry and superstition.

St. Cyprian says, (a) ‘ that Hermes Trismegistus acknowledged one God whom he confessed to be ineffable and inestimable.’ Lactantius maintains (b) that ‘ Thoth or Hermes, a most ancient philosopher, instructed in all kinds of learning, and therefore called Trismegist, wrote many books concerning the knowledge of divine things, wherein he asserts the majesty of one supream God, calling him, as we do, God and Father; and lest any one should ask his name, he said that he was without any name, that is, ineffable and incomprehensible.’ Justin Martyr adds, (c) ‘ Ammon, in his books, called God THE MOST HIDDEN; and Hermes plainly declares, that it is hard to conceive God, but impossible to express him.’

Let us now hear the testimony of the Pagan writers who had studied the religion of the Egyptians, and understood it perfectly. Iamblichus is one of the chief. He lived in the beginning of the third century, and was a disciple of the famous

(a) St. Cyprian. de idol. vanit. (b) Lact. lib. i. p. 30. (c) Justin Martyr, apol. ad Ant. Pium.

Porphyry. This is the account that he gives of the Egyptian theology. (a) 'According to the Egyptians EICTON or the first God existed in his solitary Unity before all beings. He is the fountain and original of every thing that either has understanding, or is to be understood. He is the first principle of all things, self-sufficient, incomprehensible and the father of all essences.' The same Iamblichus in his answer to an epistle of Porphyry's wrote to Anebo, an Egyptian priest, gives us a summary account of the Egyptian theology in these words: 'God who is the Cause of all nature and of all its powers, is separated from, elevated above, and expanded over all the powers and elements of the world, and transcending the same, yet so as to be immaterial, incorporeal, supernatural, unmade, indivisible, ruling over all things and containing all in himself.' The same Iamblichus adds; 'that as the Egyptian hieroglyphic for material things was muddy and floating water, so they pictured God sitting above the Lote-tree, and above the watry mud; which signifies the transcendent eminency of the Divine Nature above matter, and its intellectual empire over the world, because both the leaves and fruit of that tree are round, representing the motion of intellect.' In the same book, he answers thus to the Porphyrian queries; 'According to the Egyptians, before all entities and principles there is one God, who is in order of nature before him who is called the Sovereign Lord. This first God is immovable and always remaining, in the solitude of his own Unity, there being nothing intelligent, nor intelligible complicated

(a) Iamblic. de myst. Aegypt. p. 153. edit. Lugd. 1552.

with him. This sublime idea explains the distinction we have made in the first Part betwixt God in his still eternity, absolute nature, and eternal solitude, and God's relative attributes as Creator, betwixt the consubstantial idea and the archetypal ideas; the coeternal Logos and the intelligible world.

Proclus, another Platonic disciple of the Porphyrian and Plotinian school, says, that (a) 'according to the tradition of the Egyptians matter was not unmade, nor self-existent but produced by the Deity; for, adds he, the divine Iamblichus hath recorded, that Hermes would have materiality to have been produced by essentiality or the Being to whom essence belongs; and it is very probable from hence, that Plato was also of the same opinion concerning matter, because he is supposed to have followed Hermes and the Egyptian philosophers.'

We shall conclude here, with the testimony of Damascius in his book of principles, who speaks in this manner of the ancient Egyptians. 'The Egyptian philosophers of our times have declared the hidden truth of their theology, and have found in the ancient writings of their sages that there was but one principle of all things, praised under the name of the unknown darkness, and that thrice repeated.'

I shall not quote here any of the Trismegistic books now extant, because they are generally looked upon as supposititious, or adulterated by the first Christians, especially the Poemander and the sermon upon the mount, which are of a far later date than the Asclepius and the other pieces collected and printed by Ficinus. I shall only give a short account of Dr. Cudworth's

(a) Proclus in *Timaeum*, p. 117.

judicious tho' too diffuse and sometimes confused reflections on this subject. 1. It is certain, says he, by the testimony of
' both Pagans and Christians, of Plutarch and Iamblichus,
' of St. Clemens and St. Cyril of Alexandria, that there were
' extant in their times many Hermetic books believed by the
' Egyptians themselves to be wrote by Hermes; that they
' were kept in the custody of their priests as precious monuments of antiquity; that many very ancient commentaries
' upon these original books, were wrote not only in the Egyptian but in the Greek language, which became familiar
' to the learned Egyptians, from the Ptolemaic kings downwards. 2. Tho' all the Trismegistic books now extant had
' been forged, or at least interpolated by Christians, yet this
' would afford no inconsiderable argument, to prove that the
' Egyptians asserted one supream Deity, and many other
' points of the divine philosophy; because every imposture
' must have some foundation of truth to stand upon, and
' therefore such counterfeit writings must have something in
' them truly Egyptian, otherwise they could never have at
' first obtained, nor afterwards maintained their credit.'

We may superadd to these remarks of the learned Doctor two others; 1. If the Christians by a pious fraud counterfeited these writings to pave the way to Christianity, and gain the Pagan philosophers, this proves that in the earliest times of Christianity, the primitive fathers were persuaded, that there was a great resemblance betwixt what was really good and true in the Pagan religions and the Christian doctrines, and consequently that both flowed from the same original ancient tradition common to all nations. 2. Two

fort of critics deny the authority not only of the Hermetic Egyptian books, but also of the Chaldaic, Persian and Orphic oracles preserved to this day. The first sort are the incredulous critics such as Bayle; the others are the grammatical critics such as Scaliger and Casaubon; the first from a perverse opposition to, the last from a superstitious respect for the holy scriptures, and both from a profound ignorance of the great principles of the divine philosophy, pretend that the forementioned monuments are counterfeit, because they speak too clearly of what are called the peculiar characteristic proper doctrines of Christianity: but we shall shew hereafter that this is no proof, since the same hints of these sublimer dogmata, yea much clearer ones, are to be found in the original books of the Chinese and far more ancient than those of Chaldea, Egypt, Persia and Greece.

We come now to the theology of the Greeks and the Romans (a); I shall sometimes make use of the words and remarks of the author of *Cyrus's Travels*, and superadd many things to the imperfect sketch he has given us of the Pagan theology. It is manifest from the Greek monuments themselves, that the most famous philosophers of that nation, such as Orpheus, Lycurgus, Solon, Thales, Pythagoras, Plato and many others travelled into Egypt and Asia to study wisdom. The traces of the Oriental tradition are now in a manner worn out; but as there are several monuments of the theology of the Greeks still preserved, we may judge of the masters by their disciples.

(a) The most part of the quotations from the Greek and Latin poets and philosophers are borrowed from Dr. Cudworth's fourth chapter of the *Intellectual System*.

Ere I shew that notwithstanding the Polytheism which reigned among the Pagans, yet they acknowledged only one supream universal Numen, it is fit to premise, that they deified or personified four sort of objects. 1. The divine attributes which they erected into different and separate Deities, as Eternity, Providence, Wisdom and Love. 2. The different parts of Nature which they looked upon as images, symbols and representations of the supream God. Thus the sun was called Apollo, the moon Phebe, the earth Cybele, and the seas Neptune, the ether Jupiter, the air Juno, and the fire Vulcan. 3. The gifts and graces of the supream God. The three divine virtues, faith, hope and charity; yea the social ones, piety, truth, justice, clemency; as also the gifts, favours and benefits of God, as felicity, abundance, health, peace, honour and liberty. 4. They deified also their heroes and great men, the founders of empires, their legislators, conquerors, and those that had done signal actions of beneficence to mankind, as Castor, Pollux, Quirinus and the like. Notwithstanding this multiplicity of inferior Gods, they still retained the notion of one supream universal Numen whom they called the Father of Gods and men.

In order to prove this, we begin first with the poets. Tho' there is very oft a great jumble and confusion in their ideas, wild absurdities in their fictions, and an unexcusable indecency in their expressions, yet they all acknowledged one God superior to all the rest. This will appear from the very ancient traditions we still have of the philosophy of Orpheus. Tho' this poet was not the author of the works that go under his name, yet it is certain that they are older than Hero-

dotus and Plato and were in great esteem among the Pagans. I shall begin with the abridgment which Timotheus the Cosmographer gives us of the doctrine of Orpheus. This abridgment is preserved in Suidas, Cedrenus, Eusebius, the author of the *Argonautica*, and Proclus. (a) There is one unknown
 ‘ Being exalted above, and prior to all beings. (b) He is the
 ‘ author of all things, even of the ether, and of every thing
 ‘ below the ether. (c) This exalted Being is Life, Counsel,
 ‘ and Light, which three names express only one and the
 ‘ same power that drew all things visible and invisible out of
 ‘ nothing. (d) We will sing that eternal, wise and all-perfect
 ‘ Love which reduced the chaos into order.’ Hence it was;
 that Ovid the copier of the Greek Theogonists, distinguishes
 betwixt the chaos and a beneficent God, who brought it out
 of order into confusion. (e) ‘ The universe, says Orpheus,
 ‘ was produced by Jupiter, the empyreum, the deep Tartarus,
 ‘ the earth and the ocean, the immortal Gods and Goddesses,
 ‘ all that is, all that has been, and that shall be was
 ‘ contained originally in the fruitful bosom of Jupiter. He
 ‘ is the first and the last, the beginning and the end, all beings
 ‘ derive their origin from him, he is the primitive Father
 ‘ and the immortal Virgin, he is the life, the cause, and the
 ‘ energy of all things. There is but one only Power, one
 ‘ only God, and one sole universal King.’

This last passage seems to confound the substantial emanations or immanent effects of the divine essence, with the free productions or emanant effects of God's power. This the Pa-

(a) Suidas de Orph. p. 350. (b) Cedrenus, p. 47. (c) Euseb. praep. Evang. p. 340. (d) *Argonautica*, apud Steph. p. 71. (e) Proclus in *Timaeum*. p. 95.

gans seem to do frequently for want of clear metaphysical ideas. The primitive traditions began to be corrupted, adulterated and obscured by the Greeks and chiefly the poets; but this is no proof of their atheism or denial of a supream God, since, as we have shown in the first Part, the notion of the scholastics who maintain that the archetypal ideas enter necessarily in to the generation of the Logos, is a far more subtil introduction to atheism than this gross idea of the Pagan poets. It is not atheism to confound the essence of the creature with that of the Creator; this many Orientals do, this the Stoics did, this even some primitive fathers are accused of: but true atheism consists in denying that there is an infinite power that produced the universe, an infinite wisdom that governs it, and an infinite goodness that directs all to the final good of his creatures. The errors that tend indirectly to destroy the divine attributes are not proofs of atheism, otherwise the Predestinarians might be reputed atheists.

It is true that St. Justin Martyr, Athenagoras and Lactantius affirm that Orpheus asserted three hundred and sixty Gods, declared their generations, gave them names, and told what was done by each of them: but it is plain, that this philosophical poet understood by this multiplicity only the inferior deities, or deified heroes. As he was the first inventor of all the religious rites and mythical theology among the Greeks, he supposed a God for every day of the year, and this was a sort of Pagan kalender. So old was the notion in all religious nations, that calling to remembrance every day some particular saint or divinized hero, whose virtues were to be imitated, and

whose examples animate to true piety, was a very useful practice in sacred worship.

The generality of the Greeks looked upon Orpheus not only as a meer poet and a man of a fine imagination, but as a profound philosopher, a mystical divine, and a person transcendently wise and holy. They supposed all his fables of the Gods to be deep mysteries and allegories, which had a hidden and most sublime sense. Thus Athenagoras writes that he was divinely inspired, and did more truly theologize than all the other Greeks. Celsus adds, that he was unquestionably endowed with a holy spirit, and that as well as Jesus of the Christians he died a violent death, to render testimony to truth. Proclus in his theology of Plato says; ‘(a) all the theology among the Greeks is the offspring of the mystic doctrine of Orpheus. Pythagoras was first taught the orgies of the Gods by Aglaophemus. Plato next received a perfect knowledge of them from the Pythagorean and Orphic writings.’ In another place he adds: ‘the Pythagoric principles are the same with the Orphic traditions, what Orpheus delivered mystically in hidden allegories, those Pythagoras learned when he was initiated in the Orphic mysteries by Aglaophemus.’ Thus we may look upon the Pythagoric, the Platonic, and the Orphic theology as the same.

Homer is thought to have followed the allegorical theology of Orpheus, and to have borrowed all his great ideas from him. If we read his poems with attention, we will find that he acknowledges every where a supreme God whom he calls the Father and the sovereign Lord of Gods and men, the

(a) Procl. theol. Platon. ed. Hamb. 1618. p. 280 & 291.

architect of the world, the Prince and Governor of the universe, the first God, the God by way of eminence, the great God, and the highest of all the Gods. Aristotle speaks thus of Homer's theology. (b) 'The paternal power over children is a royal authority, wherefore Homer when he paints forth Jupiter's kingly power over all, calls him the Father of men and Gods; for he who is a king by nature ought both to differ from his subjects and be of the same kind with them, as he who begetteth is like to his offspring.' Thus Aristotle plainly insinuates, that superior spirits and human souls are congenial and similar to the Deity. Plutarch in his Platonic questions says, that (b) 'Xenocrates called God Hypaton or the Most High, but that Homer long before him gave God the same epithet, to signify, that he was the Sovereign of all superior beings, and the highest of all powers. Homer, adds he in another place, (c) when he calls God Hypaton or the Most High, denotes his power and sovereignty, but when he names him *Μῆσϋρα*, he expresses his wisdom and knowledge.' Proclus adds (d) 'Homer through all his poetry, praises Jupiter as the highest of all principalities, the Father of Gods and men, and the universal reason of all the demiurgical powers.

From all this some conclude with great reason, that all that Homer says of the inferior Deities are only images and allegories to express the properties, actions and protection of subordinate Gods or spirits who are the ministers or instruments of the supream God; that the Iliad is not only a poli-

(a) Aristot. de republ. lib. i. c. 12. (b) Plutarch. Platon. quaest. (c) Putarch. de Isid. et Osirid. (d) Proclus in Timaeum.

tical fable to represent the fatal consequences of discord among the little chiefs and heads of Greece, but also a sublime moral allegory to shew the contrast of passions and virtues animated and excited in men by the influence of inspiration of good and evil genii, who dwell in the air, the earth and the heavens; and in fine, that the *Odysssey* is an allegory to represent the labours and toils, hardships and combats of the true hero during this mortal life, ere he can arrive to a state of deification.

Whatever be in this, it is certain that the most learned and famous Pagans looked upon Homer as a great divine, and a great philosopher, as well as a great poet; which they could not have done unless they had understood his flights and fictions allegorically: for surely were all the indecent ideas and descriptions he gives of the passions and vices of the inferior Deities understood by them in a literal sense, they must have thought him, in theology, the most stupid of all mortals. It is true that Plato and Philostratus condemn Homer for having degraded the divine nature by his low images, and for representing spiritual virtues and intellectual ideas by metaphors and allegories that seem to authorize and recommend vice: but there is a great difference betwixt the different ages wherein Homer lived and those of Plato and Philostratus. In Plato's time mythology was quite degenerated, the ancient hieroglyphical, symbolical and allegorical language was forgot. Philostratus was a meer fabulist and grammarian who knew little or nothing of true antiquity. It was therefore no wonder if these two authors inveighed against a language that was understood in Homer's time, and quite forgot in theirs.

It is a very odd presumptuous idea of some moderns to imagine, that before the age of Descartes, the most part of mankind was deprived of all reason, that men of the greatest wit, sublimest imagination and noblest sentiments such as Homer, had no just ideas of God's existence, nature and attributes; that the nearer we ascend to the origin of the world, the more we find men were savages, in whom reason was not yet unfolded. This wild idea came from a spirit of impiety among the incredulous Freethinkers, as the ridiculous opinion that the Pagans had no supernatural lights, nor divine virtues came from a spirit of superstition and bigotry among the judaizing doctors. Those two opposite sects of minute philosophers, and pharisaical divines join thus hand in hand without design, in order to destroy the Mosaical accounts of the first origin and propagation of mankind. For, to repeat it once more, this sacred history alone can explain how the great principles of Natural and Revealed Religion must have been universal to wise men of all nations, and ages. To what a miserable pass must Christianity be at last reduced if the incredulous and the believers continue thus united to degrade, extirpate and deny the doctrine of universal tradition and grace!

Hesiod thinks as Homer, for his Theogonia regards only the generation or production of the inferior Gods, and not of Jupiter, or the supream God, whom he calls Zeus, and to whom he attributes the creation of all things: for Moschopulus, a very ancient scholiast, in commenting upon these passages of the Theogonia where Hesiod says, 'that the Gods
' and men were made from the same root or stock, and that
' first of all a golden age of men were made by the immortal

‘ Gods,’ assures us that the poet’s meaning is, ‘ that Jupiter
 ‘ or Zeus alone made the first golden age of men, as may be
 ‘ proved from other places of the same poet, and tho’ he
 ‘ speaks of the Gods in general, yet doth he but transfer
 ‘ that which was the work of one to ‘ the Gods of the same
 ‘ kind.’ By ‘ the Gods of the same kind,’ is not to be under-
 stood the inferior, generated Deities, but the three hyposta-
 ses of the Divine Nature, which the Hebrews themselves
 speak very oft of, in the plural number ELOCHIM, and of
 which the Orphic, Egyptian, Pythagoric, Platonic, Persian
 and Chinese theology are full, as we shall shew hereafter.
 Proclus also assures us that ‘ Hesiod, as well as Homer, at-
 ‘ tribute the creation of all things to Jupiter the self-existent
 ‘ and unmade God, by whom all things, and all men were
 ‘ made, and not by chance.’

The tragic and lyric poets express themselves after the
 same manner as the Epic. Pindar calls the loud sounding
 Jupiter (a) ‘ the most powerful of the Gods, the Lord of
 ‘ all things, the first cause, the great artificer and framer of
 ‘ the universe. (b) It was this supream God whom Chiron
 ‘ instructed Achilles to honour and worship transcendently
 ‘ above all the other Gods. (c) If any man is so foolish as to
 ‘ imagine any of his actions can be concealed from God, he
 ‘ is greatly deceived.’ The same poet represents God as the
 ‘ author, source and cause of all good. (d) ‘ Men become good
 ‘ and wise only by the assistance of the Deity. (e) The en-
 ‘ dowments both of body and mind, wisdom, natural strength

(a) Pindar. Nem. od. 6. (b) Ibid. Pyth. od. 6. (c) Olymp. od. 1. (d) Ibid.
 od. 9. (e) Pythia od. 1.

and eloquence, all are the gift of the Gods. (f) God over-
 ' turns the proud but gives immortal glory to the humble. (g)
 ' We are beings of one day, to-day we are something, to-
 ' morrow nothing. Man is the dream of a shadow: but
 ' when God emits his splendors, a bright light and sweet life
 ' attends us.'

Euripides expressly acknowledges the dependence of all beings upon one sole principle as author of life and knowledge, existence and reason. (a) ' O Father and King of Gods
 ' and men, why do we miserable mortals fancy that we know
 ' any thing, or can do any thing, our fate depends upon thy
 ' will.' The same Euripides speaks thus in another place quoted by Dr. Cudworth (b). ' Thou self-sprung Being which
 ' contains all things, and embraces the celestial spheres, tho'
 ' encompassed with light, yet thou art surrounded with a shadowy night.' This resembles perfectly the image of the Deity given by the royal prophet David when he says, that tho' God covers himself with light as with a garment, yet he is surrounded with darkness. The same tragedian says in another place.
 ' I offer to thee, Lord of all, libations of wine and a salt cake.
 ' Whatever be thy name, whether that of Dis or Jupiter, thou
 ' alone holds the sublime scepter among the Gods, and thou
 ' governs the terrestrial kingdom. Infuse light into the souls
 ' of men, that they may know the root whence all evil springs,
 ' and by what sacrifice they may attain to a true rest from
 ' their labours.'

Sophocles represents the Deity as a sovereign Intelligence

(f) Ibid. od. 2. (g) Ibid. od. 8. (a) Eurip. Supplic. act. 3. v. 734. ed. Cantab.
 (b) Cudworth's Intellect. system page 364.

who is the wisdom and the eternal law of all spirits (a). 'It is not, says he, to any mortal nature that laws owe their origin, they come from above, they come down from heaven itself, Jupiter Olympius is alone the father of them.'

St. Justin Martyr quotes from Sophocles the following maxims (b). 'There is one sovereign power, and one God who created the heavens, the earth, the seas and the force of winds; the most part of men deprived of all true understanding consecrate to him statues of wood, and stone, images of gold and ivory; they endeavour to appease him with sacrifices, to solemnize festivals in his honour, and foolishly fancy that by this they are pious.'

The same St. Justin Martyr mentions an ancient oracle of the Greeks which runs thus (c): 'God is self-originated, thrice great, indivisibly one, omnipotent and invisible, he sees all things and can be perceived by none.'

Aratus, quoted by St. Paul, calls God, 'He of whom all things are full, who penetrates and pervades all beings every where, whose beneficence we all constantly enjoy, for we are his offspring. Therefore he is always propitiated and adored as the first and the last. Hail universal Father, the great wonder of the universe, and the great interest of mankind.' Many such passages are quoted by the Greek fathers from Terpander, Aristophanes, Menander, Hermionax and others. We might multiply volumes on this subject. We shall therefore sum up all we are to say of the Greek poets by this assertion of Dion Chrysostome (d): 'all the poets univer-

(a) Sophoc. in Oedip. tyran. p. 33. (b) St. Just. Martyr. de monarchia Dei, p. 104. (c) St. Just. Martyr. exhort. ad Græcos, p. 94. (d) Dio. Chrysost. orat. xxxvi. p. 447.

‘fally without exception call the first and greatest God, the
‘Father and King of all the rational kind. Agreeably to this
‘idea men erect altars to Jupiter King, and call him Father
‘in all their devotions.’

Thus we have shown that tho’ the Pagan poets personify very oft the divine attributes, gifts, graces, and virtues, and erect them into separate Deities; tho’ they divinize their heroes and call them Gods; tho’ they deify sometimes the different parts of nature, give spirit to bodies, and bodies to spirits, tho they express very oft the properties of the one by the qualities of the other; tho’ all this occasions a jumble of images, an apparent absurdity in their fictions, and an indecorum in their expressions which seem to degrade, humanize, and even corporalize the divine essence, yet they all agree in the belief of one supream, eternal, self-existent, omnipresent, incorporeal, intelligent principle, whom they call the great God, the supream God, and the Father of Gods and men. It was common to all the ancients both sacred and profane to represent intellectual ideas and perfections by sensible images and operations. Thus the inspired Hebrews figure very oft the divine attributes by hands, feet, and corporeal members; yea the irreconcilable opposition of the Divine Nature to sin is figured by anger, wrath, hatred, fury, vengeance, which are all human imperfections. Such is the style of all minds exalted by a natural or supernatural enthusiasm, when they endeavour to paint with fire and life pure intellectual ideas, and to render them familiar to souls immersed in matter. The minute philosophers, profoundly ignorant of this great principle, condemn in the ancient mythologists these strong metaphors, allegori-

cal images, and symbolical representations. The pharisaical doctors as ignorant as the incredulous Freethinkers condemn by a notorious injustice in the profane authors, what they justify in the sacred oracles. Both those sects tend equally to favour incredulity and a total contempt of all antiquity both sacred and profane.

Let us pass from the Greek poets to the philosophers where the primitive traditions are less adulterated and less disguised.

I begin with Thales the Milesian chief of the Ionic school, who lived in the fiftieth Olympiad, about six hundred years before the Christian aera. We have none of his books now left, but some of his maxims have been transmitted down to us by the most venerable writers of antiquity both sacred and profane (a). ‘ God, according to this philosopher, is the most ancient of all Beings, he is the author of the universe which is full of wonders. (b) He is the mind which brought the chaos out of confusion into order. (c) He is without beginning and without end, and nothing is hid from him. (d) Nothing can resist the force of fate, but this fate is nothing but the immutable reason and eternal power of providence.’ It is commonly said, that Thales looked upon water as the first principle of all things: but here there was a double mistake of ignorant historians. When he spoke thus, it is plain that he talked of physical principles and not of the creating power. Moreover, what they translate water, may be rendered FLUID, by which the philosopher perhaps meant the

(a) Diog. Laert. vita Thal. lib. i. (b) Cicer. nat. Deor. lib. i. (c) St. Clem. Alexand. Stromat. lib. v. (d) Stob. ecl. physic. c. 8.

pure ethereal fluid that is the universal spring of nature, as has been shewn in the first Part.

Pythagoras who lived about the sixtieth Olympiad is the second Greek philosopher after Thales, and the chief of the Italic school. Every body knows the abstinence, silence, retirement, and great purity of morals which he required of his disciples. He was very sensible that the human mind could never attain to the knowledge of divine things unless the heart was purged of its passions. Now these are the notions which he has left us of the supream God whom he always distinguishes from the inferior Deities, superior spirits, and deified heroes. (a) ' God is neither the object of sense, nor subject to passions, but altogether invisible, purely intelligible, and ' supremely intelligent. (b) He is the universal spirit that ' pervades and diffuses himself over all nature. All beings receive their life from him. (c) There is but one only God, ' who is not, as some are apt to imagine, seated above the ' world, beyond the orb of the universe, but being all in ' himself, and existing only in his own essence, he sees all the ' beings that inhabit his immensity. He is the sole principle, ' the light of heaven, the Father of all spirits, the author of ' all virtues, the reason, the life and the motion of all beings. ' (d) We see plainly, says St. Cyril of Alexandria, that Pythagoras maintained there is but one God, the original and ' cause of all things, who enlightens every thing, animates ' every thing, and by whom all things were brought out of ' non-entity into being.'

(a) Plutarch. vita Numae. Diog. Laert. lib. xii. (b) Lactant. lib. v. (c) St. Justin. exhort. ad Graccos, p. 18. (d) St. Cyril. contra Julian. lib. i. p. 85.

After Pythagoras comes Anaxagoras of the Ionic sect, born at Clazomene, and master to Pericles the Athenian hero, about four hundred years before the birth of our Saviour. ' This philosopher rejected with contempt (a) and confuted ' with great strength of reason the doctrine of those who held ' that blind necessity and the casual motions of matter had ' produced the world, and endeavoured to prove that a pure ' and uncompounded spirit presides over the universe. According to Aristotle the force of Anaxagoras' reasoning was this: (b) ' the idea of matter not including that of active force, ' motion could not be one of its properties. We must therefore seek something else to find out the cause of its activity; ' this active, self-moving principle he called Soul, because it ' animates the universe; he maintained that this universal principle of motion was also a thinking principle called *Nûs*, or ' Understanding. As he saw nothing in matter that had any ' resemblance to this property, he inferred that there was in ' nature another substance besides matter. He added, that the ' soul and spirit were one and the same substance distinguished ' only by its different operations, and that of all essences it ' was the most simple, the most pure, and the most exempt ' from all mixture and composition.' (c) This philosopher passed at Athens for an atheist, because ' he denied that the stars ' and planets were Gods, and maintained, that the first were ' only suns and the last habitable worlds.' It is the custom of superstitious minds to look upon all men as atheists that de-

(a) St. Cyril. contra Jul. lib. i. (b) Aristot. de anima lib. 1. cap. 2. p. 619. edit. Paris. 1629. (c) Plato de leg. lib. x.

ny the vulgar opinions and grosser abuses introduced into sacred worship by priestcraft.

Socrates follows close after Anaxagoras, being only thirty years posterior to him. According to St. Justin Martyr, he was inspired by the Logos, and verified that divine maxim, that 'wisdom diffuses itself through all nations, enters into 'holy souls, and makes them friends of God and prophets.' According to the testimony of his disciple Xenophon, he made little account of barren speculations, natural sciences, historical facts, and all the productions of wit and imagination. His great study was to know himself, to live from within, to shun all amusements, and public societies. His life seems to have been a life of constant contemplation, abstinence and self-denial. He never wrote any thing himself, and never talked of himself but as of a third person. He went about doing good, searching out among the multitude congenial souls and upright minds that were susceptible of these practical truths that purify the heart from all false desires, inclinations, and passions. According to Plato, he was the model of a truly just man who loved virtue for itself, and not for the honours, reputation and pleasures that oft accompany it. He was envied, calumniated and insulted by the minute philosophers and superficial wits of the age, and died at last a martyr for truth. From all which it appears, that St. Justin had reason to say, he was truly a Christian, and taught by the Logos, tho' he passed for an atheist among the superstitious Athenians. And as Plato tells us in his dialogue upon holiness, (b) he was put to death not for denying that there were infe-

(a) Plato. Eutyphro. p. 5, & 6.

rior Gods, but for declaring himself openly against the poets, mythologists and priests who ascribed human passions, and inhuman vices to these subordinate Deities. It is true that before his death he ordered a cock to be sacrificed to Esculapius, but we shall shew hereafter, that he looked upon Esculapius as one of the names of the supream God, or rather the second hypostasis of the Orphic, Pythagoric Trinity; and therefore it was no wonder if he offered victims to this middle God.

Socrates however, whilst he supposed several inferior Gods, admitted all the while but only one eternal principle. Xenophon has left us an excellent abridgment of the theology of that philosopher. It contains the conversation of Socrates with Aristodemus, who doubted of the existence of God. Socrates makes him at first take notice of the characters of design, art and wisdom that appear all over the universe, and particularly in the mechanism of the human body. (a) ‘Do you believe, says he to Aristodemus, that you are the only intelligent being. You know that you possess but a little particle of that matter which composes the world, a small portion of that water which moistens it, a spark of that flame which animates it. Is understanding peculiar to you alone? have you so engrossed and confined it to yourself that it is to be found no where else? Does blind chance produce every thing, and is there no such thing as wisdom besides what you have?’ Aristodemus having replied, that he did not see that wise architect of the universe, Socrates answers him, ‘neither do you see the soul which governs your own

(a) Xenophont. memor. Socrat. lib. i. p. 573. ed. Basil. 1579.

‘ body, and regulates all its motions; you might as well conclude, that you do nothing yourself with design and reason, as to maintain that every thing is done by blind chance in the universe.’ Aristodemus acknowledging at last a supream Being is still in doubt as to providence, not being able to comprehend how the Deity can see every thing at once. Socrates replies, ‘ If the spirit that resides in your body, moves and disposes it at its pleasure, why should not that sovereign wisdom which presides over the universe be able likewise to regulate and order every thing as it pleases. If your eye can see objects at the distance of several furlongs, why should not the eye of God be able to see every thing at once? If your soul can think at the same time upon what is at Athens, in Egypt, and in Sicily, why should not the Divine mind be able to take care of every thing, being every where present to his work.’ Socrates perceiving at last, that the infidelity of Aristodemus did not arise so much from his mind, as from his heart, concludes with these words, ‘ O Aristodemus, apply yourself sincerely to worship God, he will enlighten you, and all your doubts will soon be removed.’ This last passage expresses all the essential part of practical religion. It manifests a full persuasion that God alone can enlighten the soul by his supernatural influence; that this divine light is only to be acquired by prayer, and that God omnipresent every where hears the desire of upright minds.

Simmius the philosopher in Plutarch, when he explains what is meant by the familiar Genius that continually inspired Socrates, says, that it was no other than the Divine Spirit itself, which not wanting the mediation of sounds, words, or

corporeal organs to make itself understood, imparts itself to peaceful minds undisturbed by the noise of sense and the tumult of passions; that the soul of Socrates detached from, and void of all sensual appetites was continually attentive to the celestial inspirations. Thus this philosopher is represented as living perpetually in the divine presence, as walking before God, and becoming perfect like the patriarchs.

Xenophanes the Colophonian, the head of the Eleatic sect, says in a verse preserved by St. Clemens Alexandrinus; (a)² there is one God the greatest both among Gods and men, 'who moveth the whole world without any labour meerly by mind.' Simplicius, in his commentary upon Aristotle's physics, says, (b) 'Theophrastus affirms that Xenophanes the Colophonian, master to Parmenides, made one principle of all things, which is neither finite nor infinitely extended; neither in local motion, nor in rest, a solitary Being unmade, self-originated, the best and most powerful of all things, the supream Unity which presides and rules over all degrees of entity.' From whence it is evident, that Xenophanes supposed God to be incorporeal, and that his immensity was not the same with infinite space.

Heraclitus, whom St. Justin Martyr looks upon to have been inspired as well as Socrates by the Logos, lived in a continual retreat, contemplation, and penitence, mourning over the follies of mankind. As he frequented very little the temples, and lived like an Ascetic, he was accused of impiety by Euthycles, and the superstitious priests of his country. To

(a) St. Clem. Strom. quoted by Dr. Cudworth. p. 377. (b) Simplicius in Arist. phys. p. 6, 7.

justify himself he writes thus to Hermodorus: ‘ (a) O ye un-
 ‘ wise and unlearned, teach us first what God is, then tell us
 ‘ where God is, that so you may be believed in accusing me
 ‘ of impiety? Is he shut up in the walls of temples? Is this
 ‘ your piety to place God in the dark, or to make him a stony
 ‘ God and a statue? Know you not that God is not made
 ‘ with hands, and has no support to stand upon, nor can be
 ‘ enclosed within walls. The whole world varied with plants,
 ‘ animals and stars is his temple. Am I impious, O Euthycles,
 ‘ who alone know what God is? Is there no God without
 ‘ altars, or are stones the only proofs of his existence? No,
 ‘ his own works give testimony of him, and principally the
 ‘ sun. Night and day bear witness of him, the fruitful earth
 ‘ declares his might, and the orb of the moon is an echo of his
 power.’ As he was a great enemy of idols, and declaimed con-
 tinually against the horrid abuses of the symbolical, hierogly-
 phical language, he was hated, persecuted and calumniated as
 an atheist. This, as we have already said, and cannot enough
 repeat, was ever the stratagem of priests of all religions, ages,
 and nations to brand with impiety those who do not adopt all
 their wild opinions and superstitious practices.

Parmenides, disciple of Xenophanes, called God ONE
 AND ALL. Some think most falsely, that Parmenides con-
 founded Nature with God by this expression: but Simplicius
 who was well acquainted with the opinions of the ancients,
 and who had by him a copy of Parmenides’ works, says,
 ‘ that this expression ONE AND ALL must not be understood
 ‘ physically but metaphysically, because the supream, intelli-

(a) See Cudworth, pag. 379.

‘gible source of all things, of mind and understanding contains and comprehends in himself all things compendiously and by way of unity. This was the Unity, Monade or One Being of Parmenides whom he called indivisible and immutable.’ Now it is impossible, that what is immutable and indivisible can be material, and therefore, the meaning of Parmenides must be, that God unites in his supream unity not the substances, but the perfections, ideas, and archetypes of every thing existent in an immutable, indivisible manner. Simplicius has preserved to us some verses of Parmenides which explain fully his sense. (a) ‘The supream Deity, says he, is one, singular, solitary, and most simple Being, unmade, self-originated, and necessarily existent, whose duration is immutable, remaining always in himself without flux or succession.’ What a difference is there betwixt this still, standing, permanent eternity, and the flowing, floating succession of some modern Christian philosophers, who have corrupted and degraded all the natural and sublime ideas we should have of immensity and eternity! they confound the one with infinite space, and the other with infinite time, and so open the sluices to the Spinosian system.

Dr. Cudworth, to whom we owe a great many of the foregoing remarks, has demonstrated that Empedocles, Melissus, Archytas, Onatus, Ocellus, Timaeus Locrus, Archelaus, Antisthenes, Diogenes Syropensis and Euclides Megarensis, were all true Theists: but as the scrapes and fragments of these authors, which have been preserved, are only repetitions of

(a) Simplic. in Arist. phys. fol. 7. 17. 31.

what has been already said, we proceed to Plato, the great light of Greece.

Plato, disciple to Socrates, lived about three hundred and fifty years before the Christian aera. We dare venture to say that tho' his works be wrote by way of dialogue, and seem only occasional pieces without any apparent connexion, geometrical gradation, or metaphysical precision, yet they are a treasure of all the great principles of natural and even revealed religion handed down from the beginning of the world to his days. He got them from Socrates, Socrates from Pythagoras, Pythagoras from the Egyptians, the Egyptians from Hermes Trismegistus, and Trismegistus from the first Hermes, who from a deep and serious enquiry will be found to be some Noevian, or perhaps antediluvian patriarch. Thus, excepting the imperfect mixtures which by succession of time, and the weakness inseparable from human nature, have crept into the Platonic philosophy, this great man may be looked upon as the conservator and compiler of all the scattered rays, and hints of divine philosophy that have been transmitted to the Pagan world since the deluge.

Plato in his Timaeus begins by distinguishing the Being which was eternally, from the beings which were made. He calls God in the sequel of this dialogue 'the architect of the world, the Father of the universe, the Creator of Nature, the God over all, the sovereign Mind which orders all things and penetrates all things, the sovereign Beauty and the supreme Good.' In his Sophist he defines God, 'the self-originated efficient cause which makes things exist that had no

'being before.' In his Republic, (a) 'He that made the
'heavens, the earth and the Gods, and that is the original
'life and force of all things in heaven, upon earth, and un-
'der the earth,' it is this first principle which he calls in several places of the same book, 'the Being, the Unity, and the
'Good by excellence, the same in the intelligible world that
'the sun is in the visible world.' He considers the Deity in his eternal solitude before the production of finite beings, and says frequently, like the Egyptians, that this first Source of Deity is surrounded with thick darkness which no mortal can penetrate, and that this unaccessible God is to be adored only by silence. He afterwards represents to us this first Being as falling out of his Unity to consider all the various manners by which he could represent himself from without, and thus the ideal world was formed in the divine understanding.

Proclus, in commenting upon the Platonic Theology says, 'the divine philosophy of Plato despises all corporeal
'things when compared with what is intellectual. He demonstrates that mind is more ancient than matter, and depends upon an intelligent hypostasis, that Intellect was the
'Cause of bodies, and the Father of spirits.' In another place, the same Proclus adds that (b) 'Plato following the Pythagoreans, maintains that generated things are many and various, but there is one supreme Cause that connects and
'joins all the subordinate causes, that there may be nothing
'in vain nor accessory in the universe. There is one King,
'one Cause and one Providence. There are besides many a-

(a) Platon. Republ. lib. x. & xviii.

(b) Procli Theol. Platon. p. 5.

(b) Proclus in Timaeum. p. 80.

what has been already said, we proceed to Plato, the great light of Greece.

Plato, disciple to Socrates, lived about three hundred and fifty years before the Christian aera. We dare venture to say that tho' his works be wrote by way of dialogue, and seem only occasional pieces without any apparent connexion, geometrical gradation, or metaphysical precision, yet they are a treasure of all the great principles of natural and even revealed religion handed down from the beginning of the world to his days. He got them from Socrates, Socrates from Pythagoras, Pythagoras from the Egyptians, the Egyptians from Hermes Trismegistus, and Trismegistus from the first Hermes, who from a deep and serious enquiry will be found to be some Noevian, or perhaps antediluvian patriarch. Thus, excepting the imperfect mixtures which by succession of time, and the weakness inseparable from human nature, have crept into the Platonic philosophy, this great man may be looked upon as the conservator and compiler of all the scattered rays, and hints of divine philosophy that have been transmitted to the Pagan world since the deluge.

Plato in his Timaeus begins by distinguishing the Being which was eternally, from the beings which were made. He calls God in the sequel of this dialogue 'the architect of the world, the Father of the universe, the Creator of Nature, the God over all, the sovereign Mind which orders all things and penetrates all things, the sovereign Beauty and the supreme Good.' In his Sophist he defines God, 'the self-originated efficient cause which makes things exist that had no

'being before.' In his Republic, (a) 'He that made the heavens, the earth and the Gods, and that is the original life and force of all things in heaven, upon earth, and under the earth,' it is this first principle which he calls in several places of the same book, 'the Being, the Unity, and the Good by excellence, the same in the intelligible world that the sun is in the visible world.' He considers the Deity in his eternal solitude before the production of finite beings, and says frequently, like the Egyptians, that this first Source of Deity is surrounded with thick darkness which no mortal can penetrate, and that this unaccessible God is to be adored only by silence. He afterwards represents to us this first Being as falling out of his Unity to consider all the various manners by which he could represent himself from without, and thus the ideal world was formed in the divine understanding.

Proclus, in commenting upon the Platonic Theology says, 'the divine philosophy of Plato despises all corporeal things when compared with what is intellectual. He demonstrates that mind is more ancient than matter, and depends upon an intelligent hypostasis, that Intellect was the Cause of bodies, and the Father of spirits.' In another place, the same Proclus adds that (b) 'Plato following the Pythagoreans, maintains that generated things are many and various, but there is one supreme Cause that connects and joins all the subordinate causes, that there may be nothing in vain nor accessory in the universe. There is one King, one Cause and one Providence. There are besides many a-

(a) Platon. Republ. lib. x. & xviii.

(b) Procli Theol. Platon. p. 5.

(b) Proclus in Timaeum. p. 80.

‘ gents, different causes, a multiform providence, and a various order; but in all, multiplicity must adhere to unity, variety to simplicity, what is multiform to what is uniform, and different particulars to one universal, that so there may be a golden series in the whole, and that all things may be regulated with order, proportion and harmony.’ It was then with good reason that Numenius the Pythagorean said, (a) ‘ What is Plato but Moses speaking in the Attic language?’ Eusebius adds, that Plato (b) ‘ agreeing with Moses teaches in the *Timaeus*, that as there is but one heaven, so there is but one God; for that which contains all intelligibles can never be second to any thing.’

Aristotle, Plato's disciple and prince of the Peripatetic philosophers, was one of the greatest, subtlest, and most universal Genius's of his age: but resolved to quit his master's footsteps, he despised all tradition and all antiquity, and endeavoured to spin out of his own brains a perfect system of truth. Like the Arabian philosophers who pretended since to imitate him, like the Christian schoolmen who borrowed all their philosophy from the Arabians, and like some modern metaphysicians such as Descartes, Malebranch and Locke, who by quite different schemes endeavour to explode the Aristotelian, Arabian and scholastic philosophy; just so Aristotle seems to have quite abandoned the study of the ancients and applied himself only to a speculative combination of the natural ideas that present themselves to all thinking minds, and of the necessary consequences that flow from them. By this method he discovered some of the greatest principles of

(a) Euseb. *praep. Evang.* p. 410. ed. Colon. 1688. (b) *Ibid.* p. 530.

Natural Religion and Moral Philosophy; but we find in him few or no vestiges of the ancient, Noevian, Revealed Religion, as in Plato, Socrates, Pythagoras, and in the Egyptian, Persian, and Chinese philosophers.

Aristotle in his metaphysics has some very sublime ideas of God: he calls him, (a) ‘ the eternal and living Being, the
 ‘ most noble of all Beings, a substance entirely distinct from
 ‘ matter, without extension, without division, without parts
 ‘ and without succession, who understands every thing by
 ‘ one single act, and continuing himself immoveable gives mo-
 ‘ tion to all things, and enjoys in himself a perfect happiness,
 ‘ as knowing and contemplating himself with infinite plea-
 ‘ sure.’ In another place, he says that (b) ‘ God is a suprem
 ‘ Intelligence which acts with order, proportion and design,
 ‘ and is the source of all that is good, excellent and just.’ Else-
 where he says, (c) ‘ the first principle is neither the fire, nor the
 ‘ earth, nor the water, nor any thing that is the object of sense;
 ‘ but that a spiritual substance is the cause of the universe and
 ‘ the source of all the order, and all the beauties, as well as of
 ‘ all the motions and all the forms which we so much admire
 ‘ in it.’ Besides this first and eternal substance, he acknow-
 ledges several other intelligent Beings that are the ministers of
 the first and suprem God. (d) ‘ There is, says he, but one on-
 ‘ ly Mover, and several inferior Deities. All that is added a-
 ‘ bout the human shape of those Deities, is nothing else but
 ‘ fiction, invented on purpose to instruct the common people,

(a) Aristot. Metaph. lib. xiv. cap. 7. pag. 1000. (b) Ibid. Metaph. lib. xiv. cap. 10. pag. 1005. edit. Paris. 1629. (c) Ibid. Metaph. lib. i. cap. 2. p. 844. (d) Ibid. lib. xiv. cap. 8. p. 1003.

‘ and engage them to an observance of good laws: all must
‘ be reduced to one, only primitive substance which governs
‘ in subordination to the first. This is the genuine doctrine
‘ of the ancients which has happily escaped from the wreck of
‘ truth, amidst the rocks of vulgar errors and poetic fables.’

We come now to the Stoics. Zeno, Cleanthes, Chrysippus and all their disciples believed that the supream, self-existent, eternal Being was material; that his essence was a pure aether which filled all by local diffusion; that whatever was not extended was nothing; that infinite space was the same with the divine immensity; that spirit is but body rarified, and body spirit condensed; that intelligence and extension may be properties of the same substance, and in fine, that there is, and can be but one sort of substance in nature, which is matter more or less subtilized. Notwithstanding of those false, absurd, and contradictory ideas, the Stoics were very far from being atheists. They acknowledged only one supream God who produced all things by his power, governs all things by his wisdom, and beatifies all Beings by his goodness. They endeavoured to prove the existence of this one God whom they called Zeus, Zen, or Jupiter, by several arguments, drawn from the orderly system of the world, and the characters of wisdom and design therein remarked. Hence they concluded, (a) ‘ that it
‘ was no more likely that the world could have been made by
‘ chance, than that Homer’s Iliad could have proceeded from
‘ the fortuitous projection of innumerable letters thrown at
‘ random upon the ground.’ They proved also the existence of an all-perfect Being from the gradual ascent and scale of

(a) See Dr. Cudworth’s *Intellect. System*, p. 421.

perfections we observe in Nature. There must needs therefore, said they, be some most excellent and perfect Being at the head of all. In fine, they endeavoured to prove the existence of a God from this, that the cause must be more perfect than the effect; and that the whole must contain all the perfections of the parts, in a most transcendent manner.

We come now to the later philosophers among the Greeks who lived after the times of Christianity. It is certain that all of them whether Pythagoreans, Platonists, Peripatetics, or Stoics acknowledged one supream Deity, tho' they admitted a plurality of inferior Gods.

The first, the greatest and most moral of all these later philosophers is Hierocles, who wrote towards the end of the second century a commentary upon the golden verses of Pythagoras, which is a collection of maxims wrote by Lysis contemporary with and disciple of Pythagoras. Those verses are one of the most ancient monuments of the Pythagorean philosophy, and the commentary upon them may be called a divine work. There the author gives not only the highest idea of the supream God, but of internal religion, and of the true adoration in spirit, as we shall see hereafter.

Hierocles begins all his theology by distinguishing betwixt the supream God, the created Gods, and the deified heroes. He calls the first God, the Creator of all things, and speaks thus, (a) ' We can only discover the true grandeur of God, ' the most excellent artificer and maker of the world by believing him to be the cause of the indeviating intelligences, ' whom the verses call the immortal Gods, because they

(a) Hierocles, ed. Cantab. 1709. p. 14.

‘ constantly and uniformly contemplate God the Creator,
 ‘ have their thoughts perpetually intent upon his goodness,
 ‘ and receive from him compleatly and invariably being and
 ‘ well-being, as his living images void of passion and evil.’ In
 another place he calls God, (a) ‘ the first source of all good,
 ‘ the fountain of eternal Nature, the everlasting Cause not
 ‘ only of being, but of well-being, who diffuses his benefi-
 ‘ cence thro’ the whole universe, like a pure and intellectual
 ‘ light.’ In fine, the scope, end and design of all his work,
 is to shew, (b) ‘ that human souls having lost their wings are
 ‘ fallen into a state of corruption, degradation and exile; that
 ‘ they can never re-ascend to, and re-assume their primitive
 ‘ state, but by continual prayer, flying all terrestrial objects,
 ‘ in this uncomfortable abode, and even sacrificing all the
 ‘ most spiritual and refined passions, which hinder the wings
 ‘ of the soul from growing again, and by this loss of its wings,
 ‘ it is deprived of an age of blifs.’ We shall see hereafter, in
 treating of the means of re-union, all the sublimity and puri-
 ty of the maxims contained in this divine author.

Plutarch, who lived much about the same time, contains
 this admirable passage among many others. (a) ‘ The anci-
 ‘ ents gave the name of Gods to the various productions of
 ‘ the Deity; care should be taken however, not to transform,
 ‘ dissolve and scatter the divine nature into rivers, winds, ve-
 ‘ getables or bodily forms and motions. This would be as ri-
 ‘ diculous as to imagine that the sails, the cables, the rigging,
 ‘ and the anchor are the pilot; or that the thread, the shuttle,

(a) Hierocles pag. 172. (b) Ibid. pag. 186. (c) Plutarch. de Isid. & Osirid.
 pag. 373, 374, &c.

‘ and the woof are the weaver. Such senseless notions are
‘ unworthy of the heavenly powers, whom men blaspheme
‘ when they give the name of Gods to beings of an insensible,
‘ inanimate and corruptible nature. Nothing that is without
‘ a soul, nothing that is material, nothing that can be percei-
‘ ved by our senses, can be God. Neither must we imagine
‘ that there are different Gods according to the different coun-
‘ tries of Greeks and Barbarians, northern and southern na-
‘ tions. As the Sun is common to all the world, tho’ called
‘ by different names in different places, so there is but one
‘ sole, supream Mind or Reason, and one and the same Pro-
‘ vidence, that governs the world, tho’ he is worshipped un-
‘ der different names, and has appointed some inferior powers
‘ for his ministers.’ This passage of Plutarch’s shews plainly
that the wiser Pagans were rather Polyonomists than Poly-
theists, and that it is as unjust and unreasonable in the Chris-
tian priests to call them Polytheists, as it would be in the Pa-
gans to call the Europeans so, because the French call him
DIEU, the English GOD, the Italians DIO, &c. Or because
they call God sometimes Life, sometimes Light, sometimes
Love, sometimes Justice, Goodness, Mercy, do they erect all
these attributes into separate Gods and Deities? We have
done and do daily the same injustice to the Pagans, and all
this to show that out of the pale of the visible church, men
never had any just notions of a Deity. This is the high road
to the darkest atheism, one of whose fundamental maxims is,
that the most part of mankind have no ideas of an eternal prin-
ciple, that it is the particular opinion of a little sect, and not
the universal sentiment of all intelligent minds.

Dion Chrysostome Plutarch's contemporary, tho' he acknowledged many inferior Gods, yet he asserts, that (a) 'there is an opinion common to all the human kind as well 'Barbarians as Greeks; that it is naturally implanted in them 'as rational Beings, and not derived from any mortal teacher. 'This opinion is, that the whole world is under the kingly 'power or monarchy of one supream God, who is the common Lord of Gods and men, their Governor and Father, 'the universal President who orders and governs the heavens 'and the earth as a wise pilot doth a ship.'

Alcinous who is supposed to have lived towards the beginning of the second century, speaks thus: (b) 'Since the first 'Mind is the most beautiful, he must have before him the 'most beautiful object of contemplation: but there is nothing 'more beautiful than himself, he must then always contemplate himself, and this energy is called his idea. The first 'God is eternal, inexpressible, self-sufficient, perfect in all 'times and in all places. He is good because he does good to 'all, and is the cause of all good. He is beautiful because by 'nature he is fullness and order. He is Truth because he is 'the principle of all Truth, as the sun is the source of all light. 'He is the universal Father as he is the cause of all things, 'and because he adorns the celestial Mind and the Soul of 'the world, by exciting them and turning them to himself that 'they may beautify every nature in the universe.'

Galen, in his book of the use of human members, speaks thus; (c) 'I compose this holy oration as a true hymn to the

(a) Dio. Chrysost. pag. 199, 200. 210. 295. 446. (b) Alcinous, c. x. p. 23.
(c) Galen. de usu partium, p. 402.

‘ praise of him that made us. I conceive that true piety and
‘ religion towards God, does not consist in sacrificing many
‘ hecatombs, nor in burning much incense, but in this, that
‘ I should first acknowledge myself, and then declare to o-
‘ thers, how great his power, his wisdom, and his goodness
‘ are: for to adorn the world as he has done, envying to no-
‘ thing that good which it is capable of, is a demonstration
‘ of the most absolute goodness; and that he was able to find
‘ out how all things ought to be adorned after the best man-
‘ ner, is a sign of the greatest wisdom; and lastly, to be able
‘ to effect and bring to pass all those things which he had thus
‘ decreed, argues an insuperable power.’

Maximus Tyrius gives us this noble image of the divine monarchy in the end of his first dissertation. ‘ Imagine a
‘ great and powerful Empire in which all conspire freely and
‘ with one consent to direct their actions agreeably to the will
‘ and command of one supream King the oldest and the best.
‘ Then suppose that the bounds of this empire are neither the
‘ Halys nor the Hellespont, the Meotian lake nor the shoars
‘ of the great ocean, but the heavens above, the earth below,
‘ and the boundless expanse. Here let that great King sit im-
‘ moveable in himself, present every where tho’ unextended,
‘ prescribing to all his subjects laws in which consist their se-
‘ curity and felicity. Let the consorts of this empire be in-
‘ numerable invisible and visible Gods: these that are nearest
‘ him and immediately attending on him are in the highest
‘ royal dignity, feasting as it were at the same table with him;
‘ others are ministers and attendants, and a third sort are
‘ inferior to them both. Thus you see how the order and

' chain of this government descends by steps and degrees
' from the supream God to the earth and men.

The same author says, (a) ' Amidst so great a war, conten-
' tion and discord of opinions, there is through the whole
' earth an universal law and sentiment, agreeing that there is
' one God, the King and Father of all things, and many
' Gods his children that reign with him. The Greeks and
' the Barbarians agree in this doctrine, he that inhabits the
' continent and he that lives by the sea, the wise and the un-
' wise. Now do you imagine that Plato would oppose these
' sentiments, and not agree with mankind in the most beau-
' tiful of all truths, and feel with them the truest of all senti-
' ments. What is that? My eye says it is the sun, my ear says
' it is thunder; but what are all these things really? My soul
' says that they are the works of God, it desires the artist in
' discovering the art. Tho' there may have arisen since the
' beginning of the world two or three atheistical, low, or stu-
' pid men that wander with their eyes, are deceived by their
' ears, and maimed in their souls, irrational, barren, and with-
' out fruit, like a lyon without courage, or a bird without
' wings; yet this does not destroy the universal sentiment of
' mankind concerning the Divinity. Tho' you deny his good-
' ness as Leucippus, tho' you ascribe human passions to him as
' Democritus, tho' you change his nature as Strato, tho' you
' make him a God of pleasure as Epicurus, tho' you deny his
' existence as Diagoras, tho' you say you know not what he
' is as Protagoras, yet you cannot destroy in yourself nor in
' them the natural ideas all have of a Deity, for they, even

(a) Max. Tyr. edit. Davissii. Cantab. c. i. p. 6.

‘ they know and speak of God against their inclinations.’ In another place he says, (a) ‘ The Deity is invisible to the eyes, ‘ inexpressible by language, impalpable by sense; he cannot ‘ be heard of by the ear, but only by the most beautiful, most ‘ pure, most intellectual, and most ancient powers of the soul; ‘ for the Deity intirely collected into himself enters into a re- ‘ collected mind. (b) If you are too weak at present for the ‘ contemplation of the Father and Creator; let it suffice thee ‘ to behold his works, and worship his offspring that are ma- ‘ ny and various, not as the Beotian poet says, for there are ‘ not only thirty thousand Gods, the sons and friends of the ‘ supream God, but an infinite number replenishing both ‘ heaven and ether. (c) The Father and Creator of all Be- ‘ ings is more ancient than the sun, older than heaven, grea- ‘ ter than time and every flowing nature. A law-giver with- ‘ out name, inexpressible by words, invisible to the eye. In- ‘ capable to comprehend his essence we assist our weakness ‘ by words, names, symbols, images of animals, plants, rivers, ‘ mountains, fountains, desiring to understand him. ’ This is a plain definition of the ancient hieroglyphical language, and a plain attempt to reduce men to the original sense of it without stopping at the sign and falling into idolatry.

Aristides the Adrianean sophist and orator, in his first oration or hymn consecrated to Jupiter, speaks thus, (d) ‘ Jupi- ‘ ter made all things, and all things that exist are the work of ‘ Jupiter, heavens and earth, sea and rivers, all that is above ‘ and all that is below, Gods and men, every thing that has

(a) Max. Tyrius c. 1. p. 12.
(d) Aristid. orat. 1.

(b) Ib. p. 16.

(c) Ib. c. 38. p. 402.

' life, whatsoever is perceivable by sense or by mind. Jupiter
 ' was self-existent. He was not educated in the flowery, odo-
 ' riferant caves of Crete, neither was Saturn ever about to de-
 ' vour him, nor instead of him did he swallow down a stone;
 ' for Jupiter was never in danger nor will he ever be so. Nei-
 ' ther is there any thing older than Jupiter, no more than there
 ' are sons older than their parents, or works than their artifi-
 ' cers. He is the first, the oldest, and the parent of all things,
 ' self-originated, nor can it be declared when he was made,
 ' for he was from the beginning. No man can tell the time,
 ' since there was not than any time, and nothing else besides
 ' him.' Thus we see that the wiser Pagans were far from un-
 derstanding literally the fables of the poets. But this, priest-
 craft conceals expressly from children, to give them false i-
 deas of the Pagan theology, and make them believe that out
 of the sacred pale, there never was any true lights, virtues nor
 graces.

The Emperor Marcus Antoninus calls God, (a) ' the ol-
 ' dest of all the Gods, the Nature which governs all things,
 ' the mind which produced and pervades the substance of all
 ' things; the supream reason which orders and dispenses all
 ' according to appointed periods, and the intellectual princi-
 ' ple which contains the whole.' The same emperor says,
 ' that as our bodies breathe the common air, so should our
 ' souls suck and draw in vital breath from that great Mind
 ' which comprehends the universe, becoming as it were, one
 ' spirit with him.' In other places the same emperor calls God
 ' the Mind and Understanding of the whole world, the intel-

(a) Marc. Ant. lib. v, vi, vii, viii, ix.

‘lectual fountain of all Beings, one God through all, one substance, and one law. Endeavour, says he, to seem fair and beautiful in the eyes of God, desire to be pure with thy pure self and with God.’

Epietetus and his true disciples such as Arrianus, Simplicius and many other Stoics are full of such noble sentiments of God; they were so convinced of his existence and omnipresence, of his power, wisdom and goodness, that it never entered into their heads to give speculative proofs of such plain and universal truths. It is true indeed that they called him Nature, and Universal Nature, but at the same time, ‘Creator, self-existent, the law, the reason, and the light of all intelligent beings, the author of all good, the universal Father of men and Gods, to whom all submission, resignation, confidence, thanksgiving and internal adoration are due.’ As we shall see more fully hereafter when we talk of the piety, devotion and moral sentiments of the ancients.

Dr. Cudworth has further demonstrated (a) that this belief of a supream, self-existent Being, was not only the sentiment of the wiser Greek philosophers, such as Pythagoras, Socrates, Plato, Antisthenes, Xenocrates, Zeno, Cleanthes, Chrysippus, Scaevola the Roman high-priest, Varro, Cicero and Pliny, but also of the poets; to this purpose the learned Doctor quotes a passage of Hermesianax the Colophonian who declares, ‘that Jupiter, Pan, Apollo, Pluto, Neptune, Mercury, Cupid, Nereus and Triton; Proserpine, Ceres, Venus, Thetys, Juno and Diana were all but one and the same God under different names. We may then lay down for an un-

(a) Cudworth's Intellectual System, page 494, 495.

contested fundamental principle of the Pagan philosophy and mythology, that notwithstanding the multiplicity of the inferior Gods allowed by the Greeks, yet they all acknowledged one supream universal Numen, who was called by different names, according to his different powers, attributes and effects. We beg this principle may not be forgot.

Let us now proceed to examine the theology of the Romans. Tho' this warlike, political people was less addicted to the sublimer sciences than the Greeks, Egyptians and Orientals, yet all their wise men and philosophers had the same notions of one supream Deity.

We begin with Numa second king of the Romans, who lived more than six hundred years before our Saviour. This royal philosopher says expressly, (a) 'that the first principle of all things is neither subject to sense nor suffering, but invisible, uncorruptible, and conceivable only by the mind.' Plutarch assures us, (b) 'that as the ancient Persians, so the Romans, during a hundred and sixty years, had no images nor statues of the Deity in their temples, believing that it was a crime to represent what is august by what is low, and that we could attain to the knowledge of the Deity by mind only.' Numa was a Sabin, and the Sabins pretended to be a colony of the Lacedemonians. Lycurgus travelled into Egypt, and there he learned all the same notions of the Deity that were familiar to the Egyptians, about an eternal, unmade, self-existent Principle of all things.

Cicero has the same notions as Numa. This Roman consul says in his book of Divination, (a) 'that the beauty of

(a) Plutarch. de vita Numae. (c) Ibid. (d) Cicero de Divin. lib. ii.

' the universe and the order of the heavenly bodies, compel
 ' us to confess that there is some excellent and eternal nature
 ' to be looked to and admired by mankind.' Tho' he de-
 claims against the abuse of priesthood and priestcraft in ma-
 ny places, yet he speaks thus; (a) ' Who is so mad or stupid
 ' when he looks up to the heavens, and is not presently con-
 ' vinced that there are Gods? or can persuade himself that
 ' those things which are made with so much mind and wis-
 ' dom, that no human skill is able to comprehend the artifice
 ' and contrivance of them, did all happen by chance. (b)
 ' No, no, says he, there is, there is certainly a divine force
 ' in the world; neither is it reasonable to think that in these
 ' gross and frail bodies of ours, there should be something
 ' which hath life, sense, and understanding, and yet no such
 ' thing in the whole universe: if men will conclude that there
 ' is none because they do not see it, they must also deny the
 ' existence of their own mind which they do not see, tho' it is
 ' by it that we understand, foresee, and order all that we do.' In
 his Tusculan questions he says; (c) ' that God cannot be un-
 ' derstood by us otherwise than as a free mind, disengaged and
 ' separated from all mortal concretion, which both perceives
 ' and moves all things. (d) Without his government, neither
 ' any family, city, nation, nor mankind in general, nor the
 ' whole of nature, nor the universe could subsist: for this also
 ' obeyeth God: the seas and the earth are subjected to him, and
 ' the life of man is disposed of by the commands of the su-
 ' pream law. (e) He rules over all mankind and forbids them

(a) Cicero Orat. de Harusp. (b) Orat. pro Milone. (c) Quæstion. Tuscul.
 lib. i. & Somn. Scipion. (d) Ibid. lib. i. (e) Ibid. de Divin.

' to depart hence without his leave. He is the supream God,
 ' Lord and Governor, whose divine power all things obey.
 ' (a) The chief and principal God who governs the whole
 ' world in the same manner as an human soul governs the bo-
 ' dy it is set over.' In another place he adds; (b) ' According
 ' to the opinion of the wisest and greatest men, the law is
 ' not an invention of human understanding, nor the arbitra-
 ' ry constitution of men, but it flows from the eternal Rea-
 ' son that governs the universe. Its origin is as ancient as the
 ' Divine Intellect, for the true, the primitive, and the supream
 ' law is nothing else but the sovereign reason of great Jove.'
 In another place he says; (c) ' This law is eternal, universal,
 ' immutable; it does not vary according to times and places.
 ' It is not different now from what it was formerly; the same
 ' immortal law is a rule to all nations, because it has no other
 ' author, but the one only God, who brought it forth, and
 ' promulged it.'

Terentius Varro contemporary with Cicero, had the same
 thoughts of the Deity. We have no works left of him, but
 some fragments preserved in the Latin fathers and especially
 by St Augustin, (d) ' According to the literal sense, says Te-
 ' rentius Varro, the poetical, mythical theology, contains ma-
 ' ny things contrary to the dignity and nature of immortal
 ' beings. It derives the genealogy of one God from the head,
 ' another from the thigh, another from drops of blood. Some
 ' are represented as thieves, others as adulterers; in fine, the
 ' poets attribute to the Gods all sort of defects that are inci-

(a) Cicero. Somn. Scipion. (b) Ibid. de legib. lib. ii. (c) Fragm. Reipub.
 Cicero. apud Lactan. lib. vi. c. 8. (d) S. August. de civit. Dei. lib. vi. c. 5.

‘dent not only to men, but to the most contemptible men.
 ‘These alone understand what God is, who believe him to be
 ‘a soul governing the world with activity and wisdom.’

Seneca the Stoic gives us the same ideas, ‘(a) It is of
 ‘very little consequence by what name you call the first Na-
 ‘ture and the divine reason that presides over the universe,
 ‘and fills all the parts of it. He is still the same God. He is
 ‘called Jupiter Stator, not as historians say, because he stopt
 ‘the Roman armies as they were flying, but because he is the
 ‘constant support of all beings. They may call him Fate,
 ‘because he is the first cause upon which all others depend.
 ‘We Stoics call him Father Bacchus, because he is the uni-
 ‘versal life that animates Nature; Hercules, because his
 ‘power is invincible; Mercury, because he is the eternal rea-
 ‘son, order and wisdom. You may give him as many names
 ‘as you please, provided you allow but one sole principle e-
 ‘very where present.’ In another place he says. ‘(b) The an-
 ‘cients did not think Jove such a being as we represent him
 ‘in the capitol and in our other buildings: but by Jove they
 ‘meant the guardian and governor of the universe, the un-
 ‘derstanding and the mind, the master and the architect of
 ‘this great machine. All names belong to him. You are not
 ‘in the wrong, if you call him Fate; for he is the cause of
 ‘causes, and every thing depends upon him. Would you call
 ‘him Providence, you fall into no mistake, it is by his wis-
 ‘dom that this world is govern’d. Would you call him Na-
 ‘ture, you would not offend in doing so, it is from him that

(a) Seneca de benef. lib. iv. pag. 311. edit. Antwerp. a Lipsio 1632. (b) Id.
 Natural. quaestion. lib. ii. pag. 715.

‘ all beings derive their origin, it is by him, that they live and
‘ breath. He is the framer and former of the universe, the go-
‘ vernor, disposer, and keeper thereof, the artificer and Lord of
‘ the whole mundane fabric. He is present every where, and
‘ sustaineth himself by his own force, and his power extends
‘ to all things. He is the greatest and most powerful God,
‘ the GOD of Gods upon whom are suspended all these di-
‘ vine powers, whom we singly worship and adore. In fine, he
‘ is diffused thro’ all things great and small “ with equal in-
“ tention.” This last expression seems at first obscure, but
when explained it is truly profound, and shows that in this
point, Seneca departed from the false notion of the Stoics
who believed the divine essence to be an ethereal substance.
The Pythagoreans, Platonics, and Immaterialists distinguish-
ed two manners of existing, the one by Extention, the other
by Intention, that is, not by a local diffusion of parts, but by
a total presence of God’s whole indivisible essence every
where. Thus they did not confound the divine immensity
with infinite space. Seneca seems to have adopted this senti-
ment. Whatever truth there be in this favourable conjec-
ture, it is certain, that Seneca demonstrates by these two pas-
sages, that the wise Pagans were not Polytheists, but Polyo-
nomists, that they did not believe a plurality of supream Gods,
but gave the one God only different names, and understood
by all these names, one sole principle of all things every
where present. This, as we have seen, was the doctrine of Plu-
tarch, and this, as we shall show hereafter, was also the fun-
damental doctrine of all the wiser Pagans both Greek and
Latin, Egyptian and Persian.

Apuleius, who was said to work miracles, has the most noble notions of the Deity, of the love we owe him, and of our degradation. All his fable of Psyche is only an allegory to express our fall from a pre-existent state, our purification in this life, and our return to the celestial abodes, as shall be explained hereafter. This philosopher still represents God, (a) 'as the highest of the Gods, who not only knows and sees all things by his wisdom, but who penetrates and comprehends within himself the beginning, the middle and the end, and intimately present to all beings, he governs them by the universal care of his providence.'

We come now to the Latin poets. Ovid begins his metamorphosis thus, (b) 'Before there was a sea and an earth, before there was any heaven to cover the world, universal nature was but one undigested sluggish mass called a chaos. The seeds of all things jumbled together were in a perpetual discord, till a beneficent Deity put an end to the difference.' These words show plainly, that the Latin poet makes a distinction betwixt universal nature, and that God who by his wisdom and beneficence brought it out of confusion into order.

Virgil always represents Jupiter as omnipotent, self-begotten, the father of Gods and men; and follows his great model Homer in distinguishing betwixt the supream God and the inferior deities.

Plautus introduceth an inferior Deity speaking in this manner, (c) 'I am an inhabitant of the celestial city, of which Jupiter the father of Gods and men is the head. He

(a) Apuleius. (b) Ovid Metam. lib. i. pag. 1. (c) Plaut. Rudens.

‘ commands the nations, and sends us over all kingdoms to
 ‘ take an account of the conduct and actions, the piety and
 ‘ virtue of men. In vain do mortals endeavour to bribe him
 ‘ with their oblations and sacrifices. They lose their pains,
 ‘ for he abhors the worship of the impious.’ In another place
 he says, (a) ‘ I come by the order of Jupiter; my name is
 ‘ Mercury. My father sent me hither to entreat you, because
 ‘ he knew that you would do what was commanded.’ He
 adds in another place, (b) ‘ My father the King of the Gods
 ‘ is the author of all these benefits, but it was never my fa-
 ‘ ther’s custom to upbraid the good with his bounty to them.’

(c) ‘ O Muse, says Horace, pursuant to the custom of our
 ‘ ancestors, celebrate the great Jove who rules over Gods and
 ‘ men, the earth, the seas, and the whole universe. There is
 ‘ nothing greater than he, nothing that is like him, nothing
 ‘ that is equal to him.’

Lucan has a most surprizing passage in his ninth book,
 when Cato, after crossing the deserts of Lybia, arrives at
 the temple of Jupiter Ammon, Labienus is for persuading
 him to consult the oracle. Whereupon Cato answers, (d)
 ‘ Why do you Labienus propose to me to ask the oracle,
 ‘ whether we should chuse to die in a state of freedom, with
 ‘ our swords in our hands, rather than see tyranny enslave
 ‘ our country? whether this mortal life be only a remora to
 ‘ a more lasting one? whether violence can hurt a good man?
 ‘ whether virtue does not make us superior to misfortunes?
 ‘ and whether true glory depends upon success? we know

(a) Id. *Amphytrion* lin. 13. (b) *Ibid.* lin. 44. (c) *Horat. ode* 12.
 lib. i. (d) *Lucan. lib. ix.* 566.

' these things already, and the oracle cannot give us clearer
 ' answers than what God makes us feel every moment in the
 ' bottom of our heart. We are all united to the Deity. He
 ' has no need of words to convey his meaning to us, and he
 ' has told us at our birth every thing we have occasion to
 ' know. He has not chosen the parched sands of Lybia to
 ' bury truth in these deserts, that it might be understood on-
 ' ly by a small number. He manifests himself to all the world.
 ' He fills all places, the earth, the sea, the air, and the heavens.
 ' Jupiter is where-ever you look, and where-ever you move.
 ' He makes his particular abode in the soul of the just, why
 ' then should we seek him elsewhere?' We have followed
 the translation of a modern author, (a) who has rendered the
 expression ' Jupiter est quodcunque vides,' by the words Ju-
 piter is where-ever you look, because in some manuscripts we
 read ' Jupiter est quocunque vides.' Supposing however, that
 we adhere to the first reading, this passage shows that Lucan
 or Cato, tho' they join with the Stoics in confounding God
 and nature, yet they acknowledge a sovereign Intelligence
 that enlightens all mortals, that is present every where, and
 that makes his particular abode in the souls of just men.

Persius has a most admirable passage that runs thus, (b)
 ' O great Father of the Gods, punish criminals no otherwise
 ' than by showing them the beauty of virtue, that they may
 ' languish with despair for having abandoned it.'

Statius, in his Thebaid, calls Jupiter the chief of the Gods,
 and the father of the world. (c) He represents him in awful

(a) The theology of the Pagans at the end of Cyrus's travels. (b) Persius. sat. 3.
 lin. 35. (c) Book 1. line 178.

majesty assembling the Deities in the innermost apartments of heaven, as towering above all the rest, and shaking the universe with a serene countenance. None of the Gods dare sit down in his presence, till their omnipotent Father give them the signal with his peaceful hand. When he orders tranquillity, the frightened world is hushed in silence. When he speaks, an immutable force and divine energy attend his sacred words and the Fates obey his voice (a).

Manilius extolls Mercury as the first who taught men the knowledge of heaven, and the stars, to display the beauty of the universe, and show how venerable the Power who formed it; that the nations might feel how great that God must be, who ranged heaven, and its varying scenes in order, and gave Nature all her force (b). Elsewhere, he describes the Deity as animating and over-ruling the whole world. (c) 'This vast fabric of the world, and all the members of nature so different in their figure, the air, the fire, the earth, and the level sea, are ruled by the force of the divine mind. God breathes within them in a sacred way, and sways them by silent reason. To their numerous parts, he gives different laws, that one part strengthening and supporting another, the whole universe may be allied by its different forms.' In another place, he teaches the same truth. (d) 'I will sing of God who presides over nature with a silent understanding, who is diffused through the heaven, the earth and sea; and who governs the vast universe by equal laws.' After this, he endeavours to prove, that, the beautiful and orderly appearances of nature, without the all-wise providence of the Deity,

(a) *Ib.* line 196. (b) *Book 1. l. 33.* (c) *Ib. l. 247.* (d) *Book 2. l. 60.*

would soon be changed, and the universe immediately fall into the utmost confusion.

The Pharisaical bigots, more dangerous than the incredulous freethinkers, will perhaps say, it is possible, that the wiser sort of philosophical Pagans might, and may still, have some ideas of a Deity: but that the vulgar had no such notions. To prove the contrary, we need only quote this remarkable passage of Maximus Tyrius. (b) ‘ If there were a meeting called of all the several trades and professions, a painter, a statuary, a poet and a philosopher; if all of them were required to declare their opinion about God, do you think that the painter would say one thing, the statuary another, the poet another, and the philosopher another? no, nor the Scythians neither, nor the Greeks, nor the Hyperboreans. In other things we find men speaking and thinking very discordantly to one another. Nevertheless, in this so great war, contention and discord, you may find every where throughout the whole world one uniform law and opinion, that there is one God, the king and father of all.

Let us now examine what the holy scriptures and the primitive fathers say of the Pagan theology.

St. Peter says, (b) ‘ There was a certain man in Caesarea called Cornelius, a centurion of the Italian band. A devout man and one that feared God with all his house, who gave much alms to the people, and prayed to God always.’ Some think that this centurion was a proselyte of the Jews, and that without practising the Pagan worship, he did not profess the Jewish religion. We shall show hereafter that this a pure

(a) Maxim. Tyrius. dissert. 1. pag. 4. 5. &c. (b) Acts. ch. x. 1. 2. 4. 34. 35. 37.

supposition. Cornelius was a Gentile in the service of the Romans, and therefore, no doubt, frequented their temples, was present at their public worship, feared God with all his family, and lived in a continual practice of prayer and charity. He had a supernatural vision, his superior faculties were opened, he saw an angel of God who said unto him, 'Thy prayers and thy alms are come up, for a memorial, before God.' It is added, that St. Peter had also a supernatural vision to undeceive him of his pharisaical prejudices, which taught, that 'it was an unlawful thing for a Jew, to have any communion with the Gentiles.' Then St. Peter opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him.' Yea he boldly assures, that the gift of the holy Spirit may be poured forth upon many Gentiles yet unbaptized: for he adds, 'Can any man forbid water, that these should not be baptized, who have received the holy Spirit, as well as we.' Can there be any thing more clear, more express, more convincing than this text to prove, that many Pagans not only worshipped the supream God; but that they are acceptable to him, may adore him in spirit and in truth, receive the gift of the holy Spirit, have supernatural revelations and visions, pray continually, and be filled with a spirit of charity, tho' they be born in the bosom of Paganism, live and die out of the sacred pale. Is God's arm shortned, and is his power diminished? may he not by his internal universal Grace have many Cornelius's in Africa, Asia, and America who never heard of the historical facts of the Bible, nor of the visible church, nor of

the sacramental signs and symbols? many Pagans that we have cited, might then have been in the state of Cornelius the Centurion, such as Socrates, Heraclitus, Epictetus, and many others, as St. Justin Martyr assures.

St. Paul, in his epistle to the Romans, teaches the same doctrine, (a) ‘ The invisible things of God are clearly seen
 ‘ from the creation of the world, and understood by the
 ‘ things that are made, even his eternal power and Godhead
 ‘ so that the Gentiles are without excuse, because knowing
 ‘ God, they glorified him not as God, neither were they
 ‘ thankful, but became vain in their imaginations.’ It was not then ignorance, that was the source of their idolatry and superstition; but the corruption of their heart. In another place, the same apostle adds, that the Gentiles had not only just ideas of the divine Nature, but a knowledge of the moral eternal law, that will accuse or excuse them at the last day. (b) ‘ When the Gentiles which have not the law,’ the written law, ‘ do naturally,’ or voluntarily, ‘ the things contained in
 ‘ the law, they are a law unto themselves, which shews the
 ‘ work of the law written in their hearts, which will accuse or
 ‘ excuse them in the day, when God shall judge the secrets of
 ‘ men by Jesus Christ according to the Gospel,’ whose end, consummation and perfection is love, prayer, mortification, self-denial, adoration in spirit and truth. These great laws and principles are writ in the hearts of the Pagans by the Light that enlightens every man who comes into the world, by the holy Spirit who refuses his graces to none, by the cen-

(a) Roman. ch. i. 18. 19. 20. 21.

(b) Roman. ii. 14. 15. 16.

tral attractions of the Father, who desires that all men should come to the knowledge of truth, and be saved. This doctrine of universal grace, as we have shown else where, and will show hereafter, is the great scope, end, and essence of all St. Pauls epistles. If he be asked, how he proves this universality of divine internal grace to those that live without the pale of the visible church. He will answer, (a) 'Glory, honour and peace to every man that worketh good, to the Jew first, and then to the Gentile; for there is no respect of persons with God, for he is the God of the Gentiles, as well as the God of the Jews.' Can there be any thing more express to shew, that the Heathens had a true knowledge of the Deity, and of the moral eternal law of love. After such plain texts, may not the Fatalistical doctors, who deny these great principles, be accused of error?

St. Paul inculcates and repeats the same doctrine in the Acts of the Apostles, when he was at Athens, and preached before the Areopagites. (b) 'Ye men of Athens,' says he, 'I perceive that in all things you are very religious, for as I passed by, and beheld your sacred monuments, I found an altar with this inscription, To the unknown God, wherefore I declare unto you, that him whom you worship without knowing it, is the God that made the world, and all things therein, seeing that he is Lord of heaven and earth, he dwelleth not in temples made with hands, but giveth to all life, and breath and all things; for in him we live, and move and have our being.' the words Δεισιδαιμονεστερως,

(a) Roman. ch. ii. 10. 11. and ch. iii. 29. (b) Acts. ch. xvii. 22. 23.

as Dr. Cudworth very well remarks, should be translated, 'more than ordinarily religious' and not superstitious; now it is clear from this text, that the apostle says expressly, that the God whom the Athenians worshipped under the name of the unknown God, was the true God, the creator of the heavens and the earth. He does not say, that he was come to preach to them the existence of God, of whom they had no idea, but to inform them that the God they worshipped under the name of unknown, incomprehensible, and invisible, was the only true God, the creator of the heavens and the earth, the source of life, light and love, and the God of the Christians.

The primitive fathers thought as the apostles, and teach the same doctrine. Towards the beginning of the third century, there was an apocryphal book extant, which then passed under the name of St. Peter, and supposed, that this great apostle, as well as St. Paul, had preached at Athens. St. Clements, in speaking of this book, says expressly, (a) 'St. Peter 'in his preaching at Athens, insinuates, that the Greeks had 'a knowledge of the Deity. He supposes that they adore the 'same God as we do, tho' not in the same manner. He does 'not forbid us to adore the same God, as the Greeks; but he 'forbids us to adore him after the same way.' It is surprizing that the Predestinarian doctors did not blot this passage out of St. Clement's works.

Arnobius introduces the Heathens complaining thus of the injustice of the Christians, (b) 'Tis mere calumny to

(a) St. Clem. Alex. lib. vi. pag. 635. (b) Arnob. lib. i. pag. 19.

' charge us with such a crime, as the denying of a supream
' God. We call him Jove, the supreamly great and sovereign-
' ly Good. We dedicate our most magnificent structures, and
' our capitols to him, to show that we exalt him above all the
' other Deities.'

(a) ' The Heathens, says Lactantius, who admit several
' Gods, say nevertheless, that these subordinate deities, tho'
' they preside over all the various parts of the universe, do it
' in such a manner, as that there is still but one sole ruler and
' supream governor. From whence it follows, that all o-
' ther invisible powers are not properly Gods, but ministers,
' and deputies of the one great and almighty God, who ap-
' pointed them executors of his will and pleasure.'

(c) ' Eusebius of Cesarea goes further, the Heathens, says
' he, own that there is but one only God, who fills, pervades,
' and presides over all nature; but they maintain, that as he
' is present to his work, only in an incorporeal and invisible
' manner, they are therefore in the right to worship him in
' his visible and corporeal effects.'

Thus we have endeavoured to prove, by the testimony of the Heathen poets and philosophers, by the doctrine of the apostles, and of the primitive fathers, that the Pagans of all nations, ages and religions, the Chinese, the Indians, the Persians, the Egyptians, the Greeks, and the Romans acknowledged one supream Deity, whose essential attributes are infinite power, wisdom and goodness.

We might now proceed to show, that the ancient Gauls,

(a) Lactant. lib. i. pag. 16. (b) Euseb. praep. evang. lib. iii. ch. x. pag. 105.

Britons and Germans had the same notions of one supream God. Nothing is more admirable, than the accounts given us of the Druids, who in these three nations worshipped the same God under the name of Tau, Tautes, and Teutates, which in their original sense, as we shall show hereafter, signify some attribute of the supream eternal mind. As these ancient people descended from Noah, as well as the other nations, the traditions on this head, were, no doubt, the same: but as they wrote nothing, and learned all by heart in great secret, we have no sure monuments left of their religion, and shall not meddle with conjectures.

We might pass to the modern Pagans that live this very day, and show, that tho' the Siamese, the Guineans, the Peruvians, Mexicans, and other inhabitants of Asia, Africa, and America worship inferior Gods and heroes, yet all the homage they pay to these subaltern deities, is relative to one supream God, whom they call Parmisser, Petisso, Vitziliputzi, &c. all which names in the original language, express some attribute of the Deity. Kertar among the Indians signifies (a) he who made all things. Serjanhar, the creator of the world. Pachacamach among the Peruvians, signifies the supream being, and Viracocha, God the creator. Generally speaking, all the American nations sedentary or wandring, give names to God that are very energetical, as the great spirit, the author and master of life, the sovereign creator. This last is the name given by the Outaouaes the most savage of all these nations.

(a) See father Lafittau *moeurs des savages* pag. 124.

It suffices to have shown, that since the Chinese, the Indians, the Persians, the Egyptians, the Greeks, and the Romans had such sublime ideas of the Deity, there is no doubt, but the other ancient and modern nations had, and have the same notions, since they all spring from the same source. Let us next examine, if there be any remains, and traces of the second Ternary in sacred and profane antiquity.

C H A P. II.

OF THE SACRED TRINITY.

WE have shown in the first part of this work, that tho' there be nothing in sublime doctrine of the Trinity, that is contradictory to reason, yet that it is undiscoverable by reason; and therefore, if there be any traces of this fundamental principle of the divine philosophy among the ancients, they must be owing to supernatural revelation, or original tradition. The Deists, the Socinians, the Unitarians and the Freethinkers, maintain, that the doctrine of a triplicity in the divine nature is a modern fiction, of which there are no vestiges in sacred or profane antiquity. Nothing is more false, and in order, to prove the contrary, we shall begin first with the Hebrews, and then pass to the Gentiles. It is certain that the Holy Scriptures of the Old Testament acknowledge (1) a plurality in the divine essence; (2) that they restrain this plurality to a trinity; (a) (3) that they talk of three distinct persons, to whom divine attributes and honours are ascribed, (4) that all the learned Hebrews uninspired, acknowledged this triplicity in the divine nature; and in fine, (5) that our Saviour and his disciples did not look upon this as a new doctrine.

1. Moses, in thirty different places of the book of Gene-

(a) See Dr. Alix's judgment of the Jewish church against the Unitarians.

sis, makes use of the plural Elohim or Gods, instead of the singular Eloah or God. Thus, he says in the very first verse of his divine cosmogony, (a) 'In the beginning Elohim, the
' Gods created the heavens and the earth. (b) Let us make
' man after our own image. (c) Adam is become as one of
' us. (d) Let us go down, and confound their language.
' (e) When the Gods caused me to wander from my father's
' house. (f) Jacob built an altar, because there the Gods ap-
' peared to him.' Moreover, there are more than a hundred
places of the law, where we meet with this expression Elohe-
ka the Lord thy Gods. Yea, through the whole course of
the Old Testament, God speaks of himself, or is spoken of,
in the plural number. Thus, Josuah says, (g) 'You cannot
' serve the Lord, for he is the holy Gods;' and Solomon
adds, (h) 'Remember thy creators in the days of thy youth.'
Thus, the plural word Elohim, when applied to God, is
made use of, more than five hundred times in the Hebrew
text, and always joined with nouns, or verbs in the singular
number, to signify the plurality of persons, and unity of es-
sence.

2. It is certain, that holy writ restrains this plurality to a
trinity of hypostases, or personalities, that subsist and act in
the same indivisible essence, as if they were three distinct
agents. the FATHER, or the supream God, the SON or
WORD of God, and the SPIRIT or breath of his mouth,
because it proceeds from the Father by the Son, who is cal-
led the mouth of God. Now all these three are called equal-

(a) Gen. ch. i. 1. (b) Ib. 26. (c) Ib ch. iii. 22. (d) ch. xi. 7. (e) ch.
xx. 13. (f) ch. xxxv. 7. (g) Josuah. ch. xxiv. 19. (h) Ecclesiastes. ch.
xii. 1.

ly JEHOVAH, the self-existent, or the eternal Being. Thus, the Old Testament ascribes the creation of the world to the Word. (a) 'O God of my fathers and Lord of mercy ' who hath made all things by thy Word. (b) I called upon ' God the Father of my Lord. (c) What is God's name, and ' what is his Son's name, if thou canst tell. (d) Thine almighty Word leapt down from heaven out of thy royal throne.' The holy oracles call this Word, wisdom, which they define thus (e) ' She is the breath of the power of God, and a pure ' emanation flowing from the glory of the Almighty. She is ' the creator of all things, the brightness of the everlasting ' Light, the image of his essence; and the unspotted mirror ' of his power.' Moreover, the Old Testament mentions a third person called the Spirit, to whom all the divine perfections are attributed, and quite distinct from the Son or Logos. (f) ' Thou sent forth thy Spirit, and it created all things. ' (g) The Spirit of the Lord shall rest upon the Messiah. (h) ' The Lord God and his spirit hath sent me,' says the Logos. (i) ' The Spirit of the Lord shall lift up a standard, and the ' Redeemer shall come into Zion. (k) The Spirit of the Lord ' JEHOVAH is upon me,' says the Messiah, ' because the Lord ' hath anointed me.' In fine, the learned Dr. Clarke, whose testimony ought not to be suspected in this matter, has produced many texts in his ' Scripture-doctrine,' to prove that the Spirit is a different personality from the Father and the Son. Of these we shall quote some of the most remarkable.

(a) Wisdom. ch. xi. 1. (b) Ecclesiasticus. ch. xxv. 10. (c) Prov. ch. xxx. 4.
 (d) Wisdom. ch. xviii. 15. (e) Ib. ch. vii. 25. 26. (f) Judith. ch. xvi. 14.
 (g) Isaiah. ch. xi. 1. 2. (h) Ib. ch. xlviii. 16. (i) Ib. ch. lxi. 19. 20. (k) ch. lxi. 1.

(a) 'If ye then, being evil, know how to give good gifts
 ' unto your children; how much more shall your heavenly
 ' Father give the holy Spirit to them that ask him? (b) And
 ' I will pray the Father, and he shall give you another com-
 ' forter, that he may abide with you for ever, even the Spirit
 ' of truth.——(c) The holy Ghost, whom the Father will
 ' send in my name, he shall teach you all things, and bring all
 ' things to your remembrance, whatsoever I have said unto
 ' you. (d) But when the comforter is come, whom I will
 ' send unto you from the Father, even the Spirit of truth, which
 ' proceedeth from the Father, he shall testify of me.' From
 these passages it plainly appears, that the holy Spirit is a dif-
 ferent personality from the Father; and from the following,
 it will be no less evident, that he is also different from the Son.
 (e) 'And Jesus being full of the holy Ghost,—— was led by
 ' the spirit into the wilderness. (f) God anointed Jesus of Na-
 ' zareth with the holy Ghost, and with power. (g) For God
 ' giveth not the Spirit by measure unto him. (h) Behold, my
 ' servant whom I have chosen, my beloved, in whom my soul
 ' is well pleased: I will put my spirit upon him, and he shall
 ' show judgment to the Gentiles. (i) He shall baptize you
 ' with the holy Ghost. (k) The holy Ghost was not yet gi-
 ' ven, because that Jesus was not yet glorified. (l) When the
 ' spirit of truth is come,—— he shall glorify me: for he shall
 ' receive of mine, and shall shew it unto you. All things that
 ' the Father hath, are mine; therefore said I, the spirit shall
 ' take of mine, and shall shew it unto you.' Thus, it is evi-

(a) Luke ch. xi. 13. (b) John ch. iv. 16. (c) Ib. 26. (d) Ib. ch. xv. 26.
 (e) Luke ch. iv. 1. (f) Acts ch. x. 38. (g) John ch. iii. 34. (h) Matthew
 ch. xii. 18. (i) Ib. ch. iii. 11. (k) John ch. vii. 39. (l) Ib. ch. xvi. 13. 14. 15.

'dent, that the Spirit is a distinct personality, both from the 'Father and the Son.'

3. Through the whole books of Moses, and the prophets, we still see the number three repeated, and observed in begging the pardon of sins; in imploring the divine favours; in blessings conferred upon the people; and in thanksgivings returned to the Almighty. All this seems designed to call continually to the remembrance of the Israelites, this great truth, that there are three from whom all good things come, that have a power of pardoning sins, and that are the objects of adoration. If we understood perfectly the Hebrew text, we would find almost in every page of the Old Testament, proofs of a triplicity in the divine nature called JEHOVAH AB, or the self-existent Father; JEHOVAH EL or the the irradiator; and JEHOVAH RUACH, or God the Spirit. The Jews, who translated the sacred books into Greek, under the Ptolemaic kings, had by degrees, it seems, forgot the ancient doctrine of the Patriarchs, and so rendered these three different names by the two words *Κυριος* and *Θεος*, Lord and God; what expresses God's absolute essence and immanent acts, by the same two words that may also signify his relative attributes and emanant acts. The Jews, after our Saviour's coming, who taught the primitive fathers the Hebrew language, were also ignorant of the ancient patriarchal tradition, and so did not understand the meaning of the three Jehovahs. Thus, the Latin fathers, in their version, translated the Hebrew words JEHOVAH AB, JEHOVAH EL, and JEHOVAH RUACH by the words DOMINUS and DEUS, as the ancient Jews had done into Greek, by the words Lord

and God. All other Christian nations since, followed their example, and made use only in their different languages of two words instead of three, to express the Hebrew text; thus, the great distinction of a triplicity in the divine nature was no more perceived in the translations. Thus, the Sabellians of old, and the Socinians of late, by pure ignorance of the original text and ancient tradition, reduced the three hypostases to three simple attributes, and the schoolmen favoured their error, by making use of the equivocal word **RELATIONS**, to express this triplicity in the divine nature, as if they were only three different manners of considering God relatively to the creatures, as **CREATOR**, **REDEEMER**, and **SANCTIFIER**, and no wise real distinctions, intellectual agents, and three personalities that act and subsist in the pure and absolute essence of God, antecedently to all his emanant effects. What obscurities, perplexities, and degradations have not these Christian mythologists, and scholastic Fabulists introduced into religion?

4. Lest the expressions contained in the sacred text be interpreted of the divine attributes, favours and graces, and not of three consubstantial hypostases and personalities, we must consult the doctrine of the ancient Jews in commenting upon, and paraphrasing these passages. (a) ' Philo acknowledges ' a generation in God from all eternity. He says in many ' different places, that God begets the Word in himself; that ' this Word is wisdom; and that this wisdom is the eternal Son ' of God; that God is called the **GOD** of Gods, not with relation to created intelligences, whether human, angelical, or

(a) See Dr. Alix against the Unitarians.

' seraphical, but in relation to his two consubstantial powers,
 ' which are not simple attributes, but eternal, uncreated, in-
 ' finite principles of action, represented by the two wings of
 ' the Cherubin that covered the tabernacle.' Moreover, Dr.
 Alix has shown, that the Chaldee paraphrasts, or Targumists,
 speak in the same manner as Philo ' They ascribe to the Word
 ' the creation of the world, the pardon of sin, the mediating
 ' betwixt God the Father and the creatures. Yea, they attri-
 ' bute all the other personal characters of acting, speaking,
 ' answering, commanding, giving laws, and receiving supream
 ' worship and adoration, to the Son and holy Ghost, whom
 ' they call very oft " the two hands of God." In fine, the
 cabbalistical Jews that are of a later date, than the Targumists,
 speak in the same manner. ' They fix the number of three
 ' persons in the divine essence; they speak of the emanation
 ' of the two last from the first, and say, that the third proceeds
 ' from the first by the second. They call the first person EN-
 ' SOPH, the second MEMRA, and the third BINAH.' The
 cabbalistical Jews were called so from the Hebrew word CA-
 BAL, which signifies tradition, because they pretend to have
 collected into one body, all the ancient traditions of the Jew-
 ish church. These cabbalists are properly the mythologists
 of the Hebrew nation, and therefore their theology is very oft
 mixed with, and disguised under many allegorical images
 and fables, that seem as impertinent as those of the Pagans,
 but still we may find among this heap of mudd, many preci-
 ous pearls which seem to be emanations of the patriarchical,
 Noevian tradition.

5. It is remarkable, that when our Saviour and the apof-

cles deliver the doctrine of the Trinity in the New Testament, they speak of it without any apology, explication or preamble, as a doctrine very well known, and believed, not only by the Jews, but also by the Gentiles. Now, if this triplicity in the divine nature had not been commonly received by the intelligent of all nations and ages, it is impossible, that our Saviour and his disciples could have spoke of it, or applied it without preparing their auditors to receive it, as a new, unheard of Revelation. On the contrary, they never talked of it as such. They speak of the doctrine of redemption, and of our Saviour's expiatory sacrifice, as a mystery into which the angels themselves desire to pry. Our Saviour blesses the Father, who had revealed the more internal, spiritual precepts of the Evangelical law to the simple and pure in heart, and concealed them from the wise and learned, full of self-love, vanity and passion. The Apostle Paul calls Godliness, or the life of God in the soul of man, a mystery which he discovers only to the perfect. The same apostle calls the wonderful conduct of grace and providence, by which almighty wisdom and love will at last convert and restore all lapsed beings, an unsearchable depth or mystery; but neither the master, nor the disciples talk so of the Trinity. They still speak of it, as an ancient doctrine known to all nations, and therefore transmitted from generation to generation by an uninterrupted tradition, since the first origin of mankind. This will plainly appear to all those who read the New Testament with intelligence and application. How oft does our Saviour call God FATHER, not as the common Father of spirits, but he adds, 'That his Father and HE are one.' In other places,

he oft repeats, that after his exaltation, he would send the holy Spirit or comforter. St. John in his first catholic epistle says, without any preparatory explication, that there 'are' three that bear witness in heaven, the Father, the Son and 'the holy Ghost.' and in the beginning of his gospel, says, that the Word was God, and yet, that the Word was with God, and therefore, as we have shown, a distinct intellectual agent, or person. When the Jews accuse our Saviour of blasphemy, they never insinuate, that it was an impious doctrine to maintain, that God had a son, or that the Messiah was to be a divine person; but that Jesus Christ blasphemed in attributing to himself this title. They did not believe, that he was the Messiah, because not understanding the Scriptures, they fancied that the great Redeemer of Israel was to be a temporal prince, and that he would come in great splendour and power to deliver them from oppression, and subject all other nations to theirs. Would it have been worthy of divine wisdom to have laid a snare for his creatures, in broaching such a new unheard of article of faith, as that of a Trinity, without so much as preparing the minds of men to receive it, or saying any the least word to prevent their being shocked by it, their suspecting him of polytheism, and thereby degrading the divine Nature? all this seems to suppose, that the doctrine of a triplicity in the divine essence was an ancient universal tradition, both among the Jews and the Gentiles. To remove all doubts upon this important subject, let us now examine the vestiges, hints, and shadows of this great truth preserved among the Pagans.

We begin first with the Chinese; we find in their original,

canonical, and ancient books these surprizing passages. In the book TONCHU we read these words, 'The source and root of all is one. This self-existent unity produces necessarily a second; the first and second by their union produce a third; in fine, these three produce all.' LOP I, in commenting upon these passages, says, 'That this unity is triple, and this triplicity one.' Laotsee, in his fourteenth chapter called TSANHUEN, or the elogium of hidden wisdom, says, 'He that produced all, and is himself unproduced, is what we call HI. He that gives light and knowledge to all things, and is himself invisible, is what we call YI. He that is present every where, and animates all things, tho' we do not feel him, is called OUEI. Thou wilt in vain interrogate sense and imagination about these three, for they can make thee no answer. Contemplate by the pure spirit alone, and thou wilt comprehend, that these three united are but one.' LI-YONG, in commenting upon this passage of LAOTSEE, says, 'HI, YI, OUEI have no name, colour, nor figure. They are united in the same spiritual abyss, and by a borrowed name they are called unity; this unity, however, is not a bare unity, but an unity that is triple, and a triplicity that is one. To speak thus, is to understand what is most excellent in the law of wisdom.' The book SLEEKI says, 'The ancient emperours sacrificed every three years solemnly to him that is one and three.' CHOU EVEN, in commenting upon the hieroglyphic that expresses unity, says that 'In the beginning the supream reason subsisted in a triple unity, that this unity created the heavens and the earth, separated them from each other, and will at last convert and perfect all things.'

As the Chinese are one of the most ancient people that inhabited the earth, and that were formed into a regular government soon after the deluge, it is no wonder we find among them such venerable traces of the Noevian tradition. The nearer we approach to the origin of the world, the clearer is this tradition concerning a triplicity in the divine essence. We must not then be surprised, if we find some vestiges of the same truth in the following ages. The Chinese mythology, or rather theology, is a key to all the others less ancient, and more obscured by succession of time. If we find such clear vestiges of this sacred truth in China, should we be astonished to discover the same in Persia, Chaldea, Egypt and Greece?

The Persian Mythras was commonly called three-fold or triple, *Τρίπλασιος*. Thus Dionysius, the Pseudo-areopagite says, (a) 'The Persian Magi to this very day celebrate a festival solemnity in honour of the triplasian or three-fold Mythras.' Plutarch adds, (b) 'That Oromasdes thrice augmented or triplicated himself.' From whence it appears, that Mythras or Oromazis were one and the same numen, or different names to express the two first hypostases of the divine essence. The third was called Psyche by the Greeks, who translated the Zoroastrian tradition. But Herodotus calls this third hypostasis Mythra, and maintains it is the same with Urania. In a Chaldaic oracle quoted by Proclus, we read these words, 'after the mind of the father I Psyche dwell.' Now the mind of the Father as Psellus informs us, is 'The second God, and the immediate artificer of the world.'

(a) See Cudworth intellect. system. ch. iv. pag. 288. (b) Plutarch. de Isid. et Osirid.

In the same magical or Zoroastrian oracles, we find these words, 'The Father or first Deity perfected all things, and delivered them to the second Mind, who is that whom the nations of men commonly take for the first.' Psellus glosseth thus upon this oracle, 'The first Father of the Triad, having produced the whole creation, delivered it to Mind or intellect, which mind the whole generation of mankind commonly call the first God, being ignorant of the paternal transcendency.' Psellus takes notice of the difference betwixt this Chaldaic theology, and that of the Christians. 'The Christian doctrine, says he, maintains, that the first mind or intellect, being the Son of the great Father, made the whole creation, whereas, according to the Chaldaic theology, the first hypostasis of the divine Triad was the immediate architect of the world.' He pretends that the Platonic doctrine was more conform to that of the Christian, when he says, 'The Father perfected, or produced freely in his divine understanding the archetypal ideas, and then delivered them to the second God, to create substances answerable to these models. Wherefore, whatsoever was produced by the second God, owes its original to the highest Father, according to its intelligible essence. Most of men take this second God for the first, looking up no higher, than to the immediate architect of the world.'

The same Proclus adds, that 'The Chaldaic philosophy divinely inspired affirmeth the whole world to have been compleated from these three Zeus or Jupiter, who is above the Demiurgus or creator of the world, and Psyche who is under this mind or intellect of the Father.' To these testi-

monies of Proclus, may be superadded a Chaldean or Persian oracle quoted from Damascius by Patritius. 'In the whole world shineth forth a Triad or trinity, which is a perfect monad or unity.'

Thus what the Chinese called HI, YI, and OUEI, the Persians named Oromazdes, Mythras, and Mythra. The Chaldeans also had three names, which the Greeks translated by Zeus, or Life, Demiurgus or intellect, Psyche or the animator of all things.

Since we find in these fragments called the Chaldaic oracles such precious monuments of truth, it is fit to say something of their authenticity and antiquity. It is certain, that these oracles are not so modern as some would suspect, they being quoted by Synesius, Pfellus, Pletho, and Porphyrius. It is true, that tho' Pfellus affirms they contained all the Chaldean dogmata, yet he does not pretend that these very Greek verses themselves were so ancient. Suidas says, 'That Julianus a Chaldean, in the time of Marcus Antoninus the Emperour, compiled and wrote the Theurgic and Telestic oracles in Greek verse.' They were called Theurgical and Telestic, because they contained a divine doctrine, that served to render the mind perfect. Now, that they were not forged by the Christians, as some of the Sybillin oracles were, seems probable from hence, that so many Pagan philosophers make use of their testimonies, and lay no small stress upon them. Yea, supposing them to have been forged, or interpolated, yet they must contain the substance of the Chaldean or Persian doctrine. For as we have already remarked after Dr. Cudworth, there must have been some resemblance be-

twixt the counterfeit and the original tradition, otherwise the imposture would have been superfluous, easily discovered, and early rejected by such learned Pagans, as the philosophers we have mentioned, and many others that speak of these traditions, as authentic monuments of the Chaldaic and Persian theology. Moreover, if the principles laid down be true; if the Noevian patriarchs taught the great mystery of the Trinity to their children; if this sublime truth was transmitted to their posterity by the different heads of the families that peopled the various countries of the earth; if the most ancient of all nations the Chinese have such plain vestiges of this sacred truth in their original books, is it surprising, if we find some traces of the same doctrine among the Chaldeans and Persians, both descended from the same source? Why should we then suspect the fragments of the Zoroastrian and Chaldean theology of falshood, because we find in them the following expressions.

‘ The paternal monad multiplying its self engendred two.
‘ This duality sits by him, and shines in all the intellectual
‘ tribes. This triad, of which unity is the principle, manifests its self thro’ the whole universe. In this subsist Force,
‘ Wisdom and Omniscient Truth; which composed the
‘ link of the triad long before the existence of any measurable essence, whence multiplicity was produced. The Father
‘ perfected all things, and gave them to the second Mind who
‘ unites them all by love, and by this Love, all things subsist
‘ and persist for ever.’

These expressions do not resemble the style of the Christian Fathers, neither before, nor after the council of Nice.

The ideas are the same, but the turn is quite different. Nothing can render them suspected of forgery, but incredulity that despises these truths; or bigotry that denys there can be any divine lights out of the visible church.

We may say much the same thing of the ancient Sybillin oracles, of which Virgil has preserved to us a wonderful fragment. I do not pretend that these now existent, and that pass under that name, are genuine, but this imposture proves, that there must be some similitude betwixt the counterfeited and the true. What the poets called the Sybills were nothing, but the ancient traditions handed down from generation to generation. For the word Cabal, which signifys in Hebrew, Tradition, might have been read Sybil by foreign nations, as well as Cabal, because the Hebrews made use, for the most part, of consonants only, and seldom of vowels. The Mazoretic points, that supply the place of these vowels, were invented long after the dispersion of the Jewish nation. These ancient oral traditions were at last collected by the Greeks or Romans into different hymns or verses, and as the Greek poets personified every thing, they supposed, that these verses were composed by prophetesses or inspired virgins called Sybills.

We come now to the Egyptians, and find among them some vestiges of the same great truth, as among the Hebrews, Chinese, Chaldeans and Persians. A modern French author has advanced, with a great ostentation of learning, that all the Egyptian mythology, religion and theogony was derived from the abuse of the original, symbolical hieroglyphical characters, and thus far he is in the right. He pretends, that he is the first discoverer of this great principle, but he is

mistaken. Kircher, Vossius, Cudworth, father La Fittau, the authors of the journals of Trevoux, and many travellers into China had this idea long before him. His second principle is absolutely false, and absurd, not to say childish and insipid. He tortures and racks his brain to prove, that all the Gods and Goddeses, the religious rites and ceremonys, the symbolical images, and hieroglyphical characters of Egypt were in their original, primitive institution, only post-signs, to advertise the Egyptians, of the inundations of the Nile, of the seasons of agriculture, of the variations of their climate, and of all the different labours and employments of their husbandmen. Had this author been acquainted with the Chinese, Indian, Chaldean, Persian and Greek mythology, philosophy and religion, he would never have fallen into this low scheme. The most part of the ancient and oriental nations were very little taken up about the periodical inundations of the Nile; and some of them did not so much as know, that there was a corner in the world called Egypt. It is reasonable to believe, that the theogony of their Gods, and the source of their religious mysteries were derived from more sublime, more spiritual, and more universal objects that interested equally all the human race, as shall be unfolded hereafter.

If this good author had followed his first principle, and then combined it with the analysis he has given of the Hebrew, Egyptian and Phenician names that design the Gods of the Gentiles, he would soon have altered his thoughts: but blinded, it seems, by his prejudices, he was resolved to show, that the Pagans could have no sublime, intellectual ideas, because according to the fundamental maxim of a nar-

row scheme, out of the visible church, there never was, nor could be, any supernatural graces, virtues nor lights. Thus, all the symbols, hieroglyphics, Gods, Goddesses and mythology of the Pagans, must be degraded to a physiological sense, and can signify nothing but the revolutions of the planets, the periodical returns of the sun, the different phases of the moon, the various combats of the elements, or some other phenomena of nature, whether celestial, aerial or terrestrial. We have already shown, that this scheme of the physiological interpreters of fable, came originally from the Atheistical materialists, who confounded God with nature, and that it is not only improbable, but ridiculous; we shall show by the following sheets, that it is diametrically opposite to the spirit of antiquity, and the sentiment of the most learned ancients. We return to the Egyptian theology.

In the Pamphylian obelisk, the Deity is represented by this symbol, a winged globe with a serpent coming out of it. In a Chaldaic fragment imputed to Sanchoniathon, we find this explication of that hieroglyphic. 'The globe signifies
' the first self-existent incomprehensible Deity without begin-
' ning or end. The serpent, the divine wisdom and creative
' power; and the wings signify that active spirit that cherisheth
' and enliveneth all things.' (a) The pyramidal obelisks of Egypt, with three different faces placed before the temples, was, according to the Pagan philosophers a symbol of the Deity, not only among the Egyptians, but also among the Amazons, and many other people of the east. A Bramin of India, according to father Bouchet, (b) explained this sym-

(a) See father la Fittau, *moeurs des sauvages*. pag. 149. (b) *Lettre du pere*

bol in the same sense, as the ancients. ‘ We must, said that
 ‘ Bramin, believe God and his three different names, which
 ‘ answer to his three principal attributes, to be represented
 ‘ in some sense, by these triangular pyramids erected at the
 ‘ entry of our temples.’

Whatever be in this, it is certain, that Jamblichus gives us this account of the Egyptian theology. (a) ‘ Hermes places the God Emeph, as the prince and ruler over all the celestial Gods ; the Demiurgic mind and president of truth, which produced all things with wisdom. Before Emeph however Hermes places one indivisible monad called EICTON, in whom exists the first intelligent and the first intelligible, and who can be adored only by silence. After which two EICTON and EMEPH he places PTHA, which is a spirit that animates all things by his vivifying flame.’

Eusebius informs us from Porphyry, that the Egyptians acknowledged one (b) ‘ intellectual Demiurgus or maker of the world, under the name of Emeph or Cneph, whom they represented by a statue of human form of a dark sky-coloured complexion, holding in his hand a girdle and a scepter, wearing upon his head a princely plume, and thrusting forth an egg out of his mouth. This hieroglyphic is thus explained by the same Porphyry, God is represented with a dark sky-coloured complexion, because the wisdom that made the world is not easy to be found out, but hidden and incomprehensible, The princely form signifies, that he is the ruler and king of all things. The feathers upon

Bouchet a Mr. l'Eveque d'Avranches. (a) Jambl. de Myst. Egypt. pag. 153. 154. edit. Ludg. 1552. (b) Euseb prep. evang. lib. III. cap. xi. pag. 115.

' his head denote his intellectual activity. The egg thrust out
 ' of his mouth means the world created by him. From this
 ' Emeph was said to be generated another God whom the
 ' Egyptians called Ptha.' St. Cyril quotes several passages out
 of the Hermaic writings extant in his time, to prove, that
 there was a first and supream God superior to the Demiurgic
 Mind. (a) ' The Demiurgic Word or Logos is the first power
 ' after the supream Lord. He looks out from him, is uncre-
 ' ated, infinite and the genuine Son of the first omnipresent
 ' essence.' Conform to this passage of St. Cyril's, Jamblichus,
 in speaking of the mysterys of the Egyptians, says, (b) ' Be-
 ' fore finite beings, and universal causes, there is one God
 ' who is ever prior to the first King. He remains immoveable
 ' in the solitude of his own unity. No ideas of finite are mix-
 ' ed with him, nor any thing else.' What a difference is there
 betwixt this sublime idea of God in his solitude, into which
 not only no finite beings, but also, no finite ideas enter; and
 the dull notion of the schoolmen, who make the knowledge,
 and co-existence of all finite ideas as essential to the divine
 perfection, as the contemplation of himself, and the genera-
 tion of the Logos? Porphyry continues thus, ' He is seated
 ' as the exemplar of the second God, for there is something
 ' greater and first the fountain of all, and the root of all in-
 ' telligible ideas. From this one, the second God shone forth.
 ' This one is self-begotten, the God of Gods, the superes-
 ' sential monad, and the first principle of all beings. These

(a) St. Cyril. contra Julian. lib. i. pag. 53. (b) Jambl. de Myster. Egyptior.
 pag. 158. ed. Oxon. 1678.

‘two are the most ancient principles of all, whom Hermes places before the ethereal, empyreal, and celestial Gods.’

Here then is a full acknowledgment of the two first hypostases of the divine Nature, and if we join this passage with those quoted above from Porphyry and the same Jamblichus, we have the Ptha or the third hypostasis, and so a full declaration of the Hermaic trinity.

Thus the Egyptians called EICTON, EMEPH and PTHA what the Persians called Oromasdes, Mythras and Mythra; the Chaldeans Life, Intellect and Soul; the Chinese HI, YI, OUEI; the Hebrews AB, EL, and RUACH. These three hypostases EICTON, EMEPH, and PTHA, the Egyptians, according to the testimony of Damascius, ‘looked upon as one essence incomprehensible, above all knowledge, and praised him under the name of the “unknown darkness thrice repeated.” This, as we have already remarked, was also a custom among the Jews, to repeat thrice the great name of Jehovah in all their public worship, doxologies, and thanksgivings. The original tradition was the same in both nations, and might have been confirmed among the Egyptians by the long stay of the Hebrews upon the borders of the Nile.

Let us now proceed to the vestiges we find of a triplicity in the divine Nature among the ancient Greeks. If we can prove that Orpheus, Pythagoras and Plato had the same ideas of the Trinity, as the Egyptians, Chaldeans, Persians, and Chinese, the additional testimony of the three first will confirm the doctrine of the four last: for the original source of tradition being the same in all, every succeeding testimony confirms the precedent, and forms an indissoluble chain.

We begin first with Orpheus. Damascius in his book not yet published concerning The principles, gives us this account of the Orphic theology. ‘ Orpheus introduced a triform Deity, which he represented by a dragon having the heads of a bull and a lion; and in the midst the face of a God with golden wings upon his shoulders.’ Dr. Cudworth accuses Orpheus of a monstrous extravagancy to have thus symbolized the Deity: but that great man had foregot, it seems, that the cherubin wherein, according to the prophet Ezekiel, the glory of God resided, and from whence the voice of the Lord was heard, is represented by the prophet, as having four faces, that of a man, that of a lion, that of a bull, and that of an eagle. There is a great parity betwixt the Orphic and prophetic symbols. The bull, the lion and the eagle were the hieroglyphic types and signs of the three elements of fire, light and air, and these three elements are the three emblems, by which sacred writ paints forth the three hypostases of the divine Nature. The Father is called in Scripture a consuming fire. The Logos EL, or irradiator, and the light of the world. The holy Spirit, air, breath or wind. – We shall show afterwards, that the fourth animal, which in the cherubin had the face of a man, and in the Orphic symbol the face of a God, represents the sacred pre-existent humanity of the Messiah, received into, and hypostatistically united with the divine essence.

St. Justin Martyr, in his exhortation to the Greeks, has preserved to us this wonderful fragment of Orpheus, where the poet speaks thus of the Logos. ‘ I swear by the

‘ word of the Father, which went out of his mouth, and became his counsellor, when he created the world.’ Is there any thing that resembles more the description of Solomon in his Proverbs, when he says, (a) ‘ The Lord possessed me ‘ in the beginning of his ways, I was set up from everlasting before his works of old. When he appointed the ‘ foundations of the earth, when he prepared the heavens I ‘ was there.’ Now if St. Justin had forged, or adulterated this passage, and falsely attributed it to Orpheus, would not the Greeks have objected to him this imposture?

Moreover, Suidas, upon the word Orpheus, says, this philosophical poet declares, (b) ‘ That the highest of all beings is called LIGHT, COUNSEL, and LIFE, and in fine, ‘ that these three names express the powers of the same Deity, who is the maker of all, and who produceth all out of ‘ nothing, into being whether visible or invisible.’ Timotheus adds, ‘ The same Orpheus declared, that all things were ‘ made by the same Godhead under three names called URANUS, CHRONUS and PHANES.’ Phanes, according to father Kircher, is an Egyptian name which signifies LOVE, and accordingly, Proclus, in commenting upon Plato’s Timaeus, calls PHANES ἀΓάπης Ἔργος soft and tender Love, which is the personal character of the third hypostasis. Conform to this Proclus assures us, that Amelius the Platonic, who was contemporary with Plotinus, makes (c) ‘ A threefold Demiurgus, or creator of the world, three minds and three kings, ‘ him that is, him that has, and him that beholds; which

(a) Proverb. ch. viii. 22. 27. 29.
(c) Proclus in Tim. pag. 93.

(b) See Cudworth. ch. iv. pag. 300.

‘ three minds differ thus, the first is essentially he that is;
 ‘ the second possesses in himself Intelligence, but receives all
 ‘ from the first, and so is second; the third possesses also in
 ‘ himself intelligence, but hath what is in the second and
 ‘ looks up to the first, for all these three are the same essence
 ‘ with their conjoined intelligibles. Amelius therefore sup-
 ‘ poses those three minds and Demiurgic principles to be the
 ‘ same with Plato’s three kings, and with Orpheus his trini-
 ‘ ty.’ Damascius also, in his book of principles, assures us,
 that Orpheus maintained ‘ a triform Deity’. Thus, according
 to Suidas, to Timotheus, to Proclus and to Damascius, the
 sublime poet and philosopher Orpheus looked upon the tri-
 plicity in the divine Nature not as three distinct substances,
 nor independent minds, nor simple attributes, but as three
 intellectual agents or beings that subsist and act in the same
 essence. It is therefore no wonder if Timotheus, who was
 a Christian, affirmed, that (a) ‘ Orpheus long ago had decla-
 ‘ red, that all things were made by a co-essential Triad.’

Pythagoras had the same ideas of the divine Triad. Since
 all agree that he borrowed his philosophy from Orpheus, the
 Egyptians, the Persian Magi, and the Chaldean Sages, his
 notions of a triplicity in the divine Nature must have been
 the same. For this reason we conclude, that the true mea-
 ning of this great maxim of the Pythagoric philosophy,
 ‘ God is a monad from whom proceeds an infinite duality,’
 signifys, that from the great Unity, monad, or self-existent
 mind, proceed two other hypostases, inseparable from their
 self-originated cause. Hence Moderatus, in a fragment pre-

(a) Cedrenus de Timoth. chronog. See Dr. Cudworth pag. 306.

served to us by Simplicius, says, (a) ‘ according to the Pythagoreans, the first one, monad or unity, is above all essence; the second contains all ideas; and the third which is Psyche or soul partaketh of both, of the first unity and of the ideas.’ Numenius, according to Proclus, (b) says, ‘ That the Pythagoreans having praised the three Gods, called them the grand Father, the Son and the grand Son, thereby intimating, that, as the second was the offspring of the first, so the third proceeds from the first by the second.’ Jamblichus adds, according to the testimony of Proclus, (c) ‘ That there were three Gods also praised by the Pythagoreans.’

It is true, that Pythagoras did not only call the supream Deity a monad, and a triad, but also a tetrad: for Tetractys, in the golden verses, is called the fountain of eternal Nature, and therefore Hierocles, in commenting upon these verses, says, (d) ‘ There is nothing in the whole world which doth not depend upon the Tetractys, as its root and principle. For the Tetrad is the maker of all things, the intelligible God, the cause and Father of the heavenly and sensible God.’ The latter Pythagoreans and Platonists endeavour to give reasons why God should be called Tetras or Tetractys, from certain imaginary mysterys contained in the number four. Some modern critics fancy, that the Pythagorean Tetractys is the same with the Hebrew name Jehovah, that consists of four letters: but both these conjectures are chimerical and trifling. It seems less hypothetical and imaginary

(a) Simplicius in Aristot. physic. fol. 50. (b) Proclus in Timaeum. pag. 93.
 (c) Procli theol. Platon. lib. i. cap. V. (d) Hierocl. aurea carm. pag. 168. Cantab. 1709.

to look upon the word Tetrad as originally derived from the ancient hieroglyphic which almost in all nations was the symbol of the Deity, which the Hebrews called Cherubin, and which Orpheus represents also under a quadruple form. The three first denote the three consubstantial agents or hypostases of the divine Nature, and the fourth having the face of a man is the sacred humanity of the Logos, which Hierocles calls the celestial and visible God, son of the first cause. This hieroglyphical symbol called Cherubin was copied by the Gentiles and called Teraphim, as shall be explained hereafter.

We come now to Plato, and that we may not attribute any thing to our personal researches, we shall give here an exact and clear abridgment of the profound and judicious remarks, which the learned Dr. Cudworth has made upon that important subject, adding now and then some reflections and quotations that serve to unfold the beautiful scheme of that admirable author.

Plato always distinguishes betwixt the supramundan and mundan Gods, the eternal and the generated Gods, the intelligible and the sensible Gods. Thus, tho' he speaks in the plural, as Moses and the Hebrews, of the divine essence, yet he restrains this plurality to three, which he calls AGATHON or EN; NOUS or LOGOS; PSYCHE or EROS. That is, the supream good or unity; the mind or word; the soul or love. The substance of all his doctrine concerning this Triad, may be reduced to the three following heads or principles.

1. Plato did not understand by those three distinctions in the Godhead, three simple attributes, names, modes or forms

of the Deity, for he calls them not only three principles, three causes, three agents, three kings, but also, three Gods, the first, the second and the third, which subsist and act in the divine essence, as if they were three distinct substances, tho', as we shall see, he believed them to be one monad. Hence Plotinus one of Plato's principal disciples, who lived in the third century of the Christian aera, calls this triplicity in the divine Nature three hypostases. (a) 'He names the first Uranus, the second Chronus, the third Zeus.' And concludes in this manner, 'Chronus is in a middle degree betwixt his Father Uranus and his Son Zeus.' In another place, he speaks thus of these three hypostases.

(b) 'The greatest of all things after the most absolutely perfect being, is Mind or intellect, and this is second to it, for Mind beholdeth this as its Father, and standeth in need of nothing else besides it, whereas the first principle standeth in need of no mind nor intellect, which in order of Nature is posterior to it, as is also Psyche its self or the first soul, for this is also Word or energy of the mind as the second principle is the Word or energy of the first Good.' The same Plotinus says, (c) 'That this Psyche or third principle is the same with Venus or Urania, which was begotten from Chronus or Saturn, that is, from a perfect mind or intellect. This heavenly Venus must needs be that most divine soul or Psyche, which, being immediately begotten pure from what is pure, always remains above.'

2. Tho' Plato and his disciples called these three divine

(a) Plotin. Enn. lib. v. pag. 513. 554. (b) Plotin. Enn. V. lib. i. (c) Id. Enn. III. lib. v. cap. 2.

hypostases, not only three natures, three principles, and three causes, but also three Gods, yet it is sure, that they always supposed, these three to be only one Deity or essence. This appears evidently from Plato's second epistle to Dionysius, where he maintains, that these three hypostases in the divine Nature are co-eternal, consubstantial and uncreated. 'The
' mind of man, says this great philosopher, has an anxious
' desire to know what this Triad is, and to that end, looks
' upon things congenial to its self, which are all insufficient,
' imperfect and foreign, but in that King of all things, there
' is nothing of this kind, and nothing like to what is created.'

3. The three distinctions of the Platonic trinity are not only all co-eternal, but also necessarily existent, and no ways free productions of the divine Will; for the first of them, say the genuine Platonists, can no more exist without the second, than original light can exist without its splendor. Yea there can be neither more of them, nor fewer. For, says Plotinus, (a) 'We ought not to maintain, that there are any other
' principles save these three; but having placed first the simple
' good, we ought to set Mind or the supream intellect next
' after him; and then the universal soul in the third place.
' This is the immutable order, neither to make more nor
' fewer distinctions in the sovereign intelligible, for he that
' will contract the number, and make fewer of them, must of
' necessity either suppose Soul and Mind to be the same, or
' else Mind, and the first Good identical; but we have de-
' monstrated that these three are distinct from one another.'

Thus, we have shown, that the Platonic, Pythagoric and

(a) Plotin. Enn. II. lib. ix. cap. 1. et 6.

Orphic schools were full of this great idea of a Triad in the divine essence. We might multiply innumerable quotations on this head, but they would only be repetitions of what has been already quoted from Hierocles, Porphyrius, Jamblichus, Plotinus, Proclus, Numenius and Damascius. The Pharisaical bigots, and the incredulous Freethinkers, endeavour equally to despise and disparage these venerable channels, and depositaries of the ancient philosophy; but from different views; the fatalistical doctors from a design to prove, that out of the visible church there never were any just ideas of the sacred Trinity; and the minute philosophers, to show, that this great truth is only a modern whim of a particular sect, unknown before the Christian aera.

We must acknowledge however, that there is a great difference betwixt the Platonic and Christian Trinity. They both allow the three hypostases to be consubstantial, co-eternal, and necessary: but, according to Plato's philosophy, they are not co-equal; they are not only subordinate to each other by way of self-origination, generation and procession, but by a gradual inferiority and inequality of perfection, as the image is inferior to the original, the rays to the light, and the streams to the ocean. This Christians cannot allow, and sound reason itself, ought to disclaim this idea: for, since the divine Nature is indivisible, God the Father or the source and fountain of the Deity cannot communicate himself to the second and third persons of the Trinity by parcels and with bounds and measure. Therefore, all the three must have the same perfections and attributes, and so be infinite in all senses. It is no wonder, that by succession of time, the

Greek philosophers departed from the primitive tradition, and erred in a point so delicate, so profound, and so sublime.

We come now to the poets. Since the philosophers of all nations had such clear notions of the divine Triad, is it any wonder the poets had also some ideas of this great truth? a modern author has advanced a very beautiful principle in mythology, (a) it is this, that notwithstanding the innumerable crowd of the poetical Gods and Goddeses, yet all the superior Deities of the Pagans may be reduced to three. (1) One supream God whom they considered as the source and fountain of the Deity, the Father of Gods and men, the omnipotent King, the sovereign Lord, the first God, the highest God and the self-originated principle. (2) A Goddes his wife, daughter, sister or grandchild, whom they represented as the principle of the divine Fecundity, the companion of his eternal solitude, the immortal Virgin and the Mother of nature. (3) A middle God betwixt the two, whom they called the son of Jupiter, the second God, the leader, the God guide, the Demiurgus or creator of the universe.

If it could be demonstrated, that all the names of the first God are synonymous and relative to the first principle of the Deity; that all the names of the second God are the same, and relative to the Logos; and in fine, that all the names of the Goddeses are also synonymous and relative to the third principle of the Orphic, Pythagoric and Platonic Trinity, this would be a beautiful discovery in mythology. We would fain attempt this, but we dare not promise it. All we pretend, is to offer some probable conjectures on this important subject;

(a) See Ramfay's Mythology at the end of Cyrus's Travels.

and to render these conjectures less suspected of fiction, we shall lay down some preliminary principles, which no man truly versed in antiquity can deny.

1. We have already demonstrated that according to the greatest philosophers among the Pagans, and even many Christian fathers, the supream universal Numen of the Heathens is polyonomous, and that they made use of several different names to express the same eternal mind or essence.

2. We have already remarked, that the Pythagoreans, having praised the three Gods, called them the grand-father, the son and the grand-child, thereby intimating, that as the second was the offspring of the first, so the third proceeds from the first, by the second. Now if this principle be joined with the first, it will be found, that all the different names of the superior Gods express, either the attributes of the great Monad, of the Son of God, or of his grand-daughter.

3. Notwithstanding the multiplicity of Gods, which we find in Homer, yet, according to the testimony of Philolaus the Pythagorean, in the Gorgias (a) ‘Homer was looked upon as the author of the Ternary hypostases of creators.’ The Pagans, therefore, looked upon all his Gods as reducible to three, Jupiter, Mars, and Minerva, and all the other Gods and Goddesses were synonymous or polyonomous expressions of these three principal Deities.

4. The reason why the Pagan poets called the Deity sometimes by feminine, and sometimes by masculine names, seems to arise from misunderstanding the original hieroglyphical

(a) Procl. theol. Platon. pag. 13.

symbols, which represented the divine attributes and hypostases by the figures of women, as well as by those of men. As the Greek poets in the fabulous ages personified all these symbols, and erected them into different Deities, hence arose the notion of female Gods or Goddeffes.

These four principles premised, we shall now endeavour to show, that all the different names of the supream Deities may be reduced to three kinds, which express the three different characters of the sacred Triad.

1. There is among the Pagans one supream, universal Numen, designed by the different names of Uranus, Coelus, Saturn, Jupiter Olympian, Janus, and Pan, all which express the attributes, properties and characters of the first principle or paternal Monad. Uranus, as we have seen, was the name of the first principle of the Orphic Trinity. Coelus is only a Latin translation of Uranus, and so is perfectly synonymous. The word Saturn was derived from the Hetrurian Sathur which signifys HIDDEN. Wherefore, he was called by the Romans in their pontifical books DEUS LATIUS, or the hidden God, and the first inhabitants of Italy were called Latins, or worshippers of the hidden God. This is the same with the first principle of the Egyptian Triad called AMOUN, which signifys hidden, or Jupiter Ammon. Jupiter is visibly derived from the Hebrew word Jehovah, which was read differently Jehou or Jou which signifys the being that is, the self-existent being. To this Jou was added the word father, or pater, and hence came the Joupiter or Jupiter of the Romans. The Greeks translated the word Jou by Zeus from *Zaw* to live. This word Zeus they changed into Dios, and

by adding *πατήρ* called the supream God Diospiter, the father of life. Janus was another name for the first principle, as he by whom all beings enter into existence. The Romans first invoked him in all their sacrifices and prayers, and he was never omitted, whatsoever God they sacrificed unto. Martial (a) ' calls him the creator of the fair and beautiful world,' and Ovid makes this God speak thus. (b) ' Whatever thou ' sees, heavens, sea, airs and earth are all shut up and opened ' by my almighty hand. I have alone the government and ' guardianship of the whole world.' St. Augustin assures us, that Janus and Jupiter were the same God, (c) ' the mind of ' this corporeal world which animateth and filleth the whole ' bulk.' Hence the conjecture of Salmasius seems probable, that the Romans derived their Janus from Zanos the Etolian Jupiter. Others derived the word Janus from the Hebrew word Janah Stabilire, Collocare, Statuere, the founder, former, and placer of all things. PAN was another name of the first principle, or universal being, as the Greek word implys. If we derive it from the Hebrew word Panim Orphanim, it signifies masked, hidden, and so is the same with the Etruvian Saturn and the Egyptian Amoun or Eie-ton. Socrates, in Plato's Phaedrus, plainly invokes Pan as the supream Numen. The Arcadians and the Greeks originally looked upon him as the universal Harmostes, or Harmonizer of the world, who, according to the expression of Orpheus, ' plays upon the uni- ' verse as upon a musical instrument, who framed it harmo- ' niously, who regulates all its proportions, and preserves it

(a) Martial. Nitidique fator pulcherrimi mundi. (b) Ovid. Fastor. lib. I.
(c) St. Augustin. de civ. dei. lib. VII. cap. x, et xi.

‘ in a continual tune and order.’ He was also called by Orpheus, ‘ the universal Pastor and shepherd of mankind, that feeds and nourishes all beings by his power and beneficence.’ Hence came all the fables of Pan as the God of shepherds.

2. Besides this supream God Father of gods and men, the first, hidden, celestial, and universal principle or hypostasis, the source and fountain of the Deity, we find a second God called the God guide, Jupiter the leader, Phoebus or Apollo, Neptune, Pluto, Mars, Mercury, and Vulcan. It is remarkable, that the philosophers of all the ancient nations gave names to this second God that design his pure divinity, such as mind, reason, word, intellect, light ; but the poets retained the ancient names that regard his manifestations from without, and his sacred humanity united to the divine Nature. This will appear from the following analysis of the etymologys of the names given to the second God.

Jupiter conductor was the son of Saturn or Uranus, and therefore different from Jupiter Olympian. He was the same as Chronos, the second person of the Orphic trinity. The word Chronos in the original Greek may signify, as Dr. Cudworth has remarked, eternity, as well as time. This God is called the *Nous* or intellect by Plato, the second hypostasis of his triad. And the description he gives of this God-guide in the *Phaedrus*, is very remarkable. ‘ Jupiter, says he, the great leader in heaven, animating his winged chariot, marches first followed by all the inferior Gods and genii; thus, they traverse the heavens admiring the infinite wonders thereof. But when they go to the great

‘ banquet, they raise themselves to the top of heaven and
 ‘ mount above the spheres. None of our poets ever yet sung,
 ‘ or can sing that supercelestial place. It is there that souls con-
 ‘ template with the eyes of the understanding the truly exist-
 ‘ ing essence, which has neither colour nor figure, nor is the
 ‘ object of any sense, but is purely intelligible. There they
 ‘ see virtue, truth and justice, not as they are here below, but
 ‘ as they exist in him who is Being itself. There they satiate
 ‘ themselves with that sight, till they are no longer able to
 ‘ bear the glory of it, and they return back into the inward
 ‘ sphere of heaven, where they feed again upon nectar and
 ‘ ambrosia. such is the life of the Gods.’ Can there be any
 thing more sublime and philosophical, than this description
 Plato gives of the alternate returns of our supream and acces-
 sory felicity in the celestial regions?

Phoebus was another name of the second hypostasis. Some
 derive it from the Hebrew Pheob which is composed of
 PHEH mouth and OB effluence, to signify that the second
 principle is an emanation of the mouth of God or his word.
 Others derive it from PHEH mouth, and Boun wise, the wise
 mouth of God; and so the Word is called in Scripture. As
 this second hypostasis of the sacred Triad was called by the
 Hebrews, The light of the world, and the sun of righteous-
 ness, his symbol was the material sun. The Egyptians called
 this second Hypostasis Osiris from the Hebrew word OHSI
 ERETZ the Lord of the earth; and according to Plutarch
 and Macrobius, ‘ the God King, the ruler of the stars, the
 ‘ God-guide, the soul of the world, the conductor and the
 ‘ inspector, and so is the same with Jupiter the conductor.

The orientals called him MOLOCH or MOLCHOM the King. The Chaldeans Baal, or Baal Shemim 'The Lord of the heavens.' The Philistines MARNAS the Lord of men. The Tyrians ADONAI or ADONIS, the sovereign Lord. The Syrians ADAD or ACHAD the one, the monad, the unity, as also Atys the most high. The Phenicians HELION which signifies the same thing. Hence the Greeks Helios. All these different names signify some attribute of the second God. But the Pagans in latter times transferred the word from the archetype to the image, from the intellectual idea to the visible symbol, from the sun of righteousness, and the substantial light of the invisible world, to the material sun, and so fell into idolatry.

Neptune is another name of the middle God, and may be derived from the Hebrew words Nepheth emanation, offspring, and Oni grief, affliction, sorrow, thence Neptoni, or Neptune the son of sorrow, much the same as BENONI. He is said to rule over the seas, the ocean, and the abyss, to calm their rage, and appease their waves. Maximus Tyrius says, (a) 'Neptune is that spirit that passes thorough the seas and causes its motions and harmony.' Balbus and Cotta in Cicero say much the same, and (b) 'That we must despise the poetic fables and look upon Neptune as a mind with understanding that commands the seas.'

Pluto may also be derived from the Hebrew word Peloutah or Peloutoh the Deliverer. Because it is he that delivers from the infernal regions. According to Plato, (c) 'This God is

(a) Max. Tyr. dissert. xxx. in Cratyl. et de legib. lib. viii.

(b) Cicer. de nat. deor. lib. ii. et iii.

(c) Plato

‘ nothing else, but a name for that part of divine Providence
 ‘ which detains souls in a separate state, not by necessity, but
 ‘ by love or desire; pure souls are ravished with the delights
 ‘ they enjoy in Elysium, and these that are not so, desire to
 ‘ be purified and prepared for this felicity.’ It is certain, that
 according to the Pagan theology, Jupiter and his two brothers Neptune and Pluto were only different names of the same God, or the same hypostasis of the Deity, all three sons of Saturn, of Uranus or the first monad and fountain of the Deity. Dr. Cudworth has proven this clearly (a) from Pausanias in his *Corinthiacs*, and from that passage of *Hermes* quoted above.

Mars was another name of the middle God. It is derived from the Hebrew word *Haretz* which signifies the powerful, the formidable. The Syrians softened the word, and pronounced it *Hazes*, the Gauls *Hezus*. The Greeks *Ares* by rejecting the aspiration, the Sabins pronounced it with a strong one *WARETZ* or *WARTS*, and the Latins *MARS*. Thus the second principle was represented as a conqueror, the God of war that combats and destroys the evil principle.

Mercury is another name of the middle God; it may be derived originally from the two words *Marah*, the Lord, and *Kur*, the son. God the son, or from *Merchor*, *Dominus Cordium*, the God of hearts. As there is a great resemblance betwixt the Hebrew word *Merchor* and that of *Marcol*, or *Marcor* which signifies merchandize, the later Pagans or Greeks said, that Mercury was the God of the merchants, which is a pure sport of words, or a rebus. Their fabulous

(a) Dr. Cudworth, *intellect. syst.* pag. 491. 492. &c.

theology is very oft founded upon such a mistake of similar nouns. He was called by the Egyptians Anubis, from the Hebrew word Hannobeach, the dog-star. Taautes which signifies the dog, the barker, the monitor, and the dog was in the ancient hieroglyphical language the symbol of fidelity. By the Greeks Hermes or the interpreter of the Gods and by the Latins FATUM, from the old Latin word Fari which signifies the same thing as VERBUM, speech or word, and seems to be a literal translation of the Greek word Logos. The statues of this God, in all different countrys, are accompanied with the attribute or symbol of a serpent, which signified in the hieroglyphical style, life or wisdom.

Vulcan may be derived from BUL, Colligens, and CHAN rectus, justus, firmus; so that BULCHAN or Vulcan signifies originally Collector justorum, he that assembles or gathers together the just; and this is one of the characters of the Messiah, of whom it is said, that he will gather the just or elect from the four corners of the world. He was called by the Greeks Ephestus from EPH father and Esta, fire, the father of the fire, or source of light and so is the same with Apollo or Phoebus. He was called Mulciber from Málac or Mul regere, and Ber or Beer subterraneous, and so is the same with Pluto. The later Pagans confounded this God with the evil principle, and feigned that Juno not content with him threw him down from the battlements of heaven, and that by this fall, he became lame. This belongs evidently to the evil principle called by the Greeks Diabolus, or The thrown down. It is no wonder, the later Pagans gave him the same name with the middle God, since the Hebrews themselves called

the fallen Cherubin LUCIFER, which is one of the names of the LOGOS.

We are very far from looking upon this analysis of the Hebrew names and etymologys as demonstrations: great illusions may happen by such conjectures, and many critics have gone astray and bewildered themselves by this method. We should make less account of these etymologys, if our reasonings were not supported by the principles already laid down in the introduction, and confirmed by many remarkable circumstances that do not seem to be the effects of fancy or hazard. Of which circumstances we shall only mention two. The first is, that in the mythologys of all nations, the symbols and attributes of these different Gods are much the same. The second is, that there is a great resemblance betwixt the combats of Mythras, the death of Osiris, Adonis, Atys, the exile of Apollo, and the descent of Vulcan, as we shall see more fully, when we talk of the sacred humanity of the Logos, and his suffering state here below, in the third chapter following.

3. We come now to the six female Gods or Goddesses, which seem to be only different names to express the different attributes, and personal characters of the third hypostasis of the Deity. This third hypostasis was called by the Hebrews 'The mother of all things,' and this idea is so ancient, that according to St. Jerome, it was the name which the Nazarens gave to the holy Spirit. This third hypostasis was represented by the Pagans, as the wife or sister of Jupiter the God-guide, of Mars, Apollo, Mercury and all the other Gods of the second class, and therefore, as the grand-daughter of U-

ranus, Saturn or the supream Monad. This representation of the Deity as of two sexes seems, as we have already said, to come from the figures of women that, with their different symbols, were employed originally in the hieroglyphical language, to express some attribute or hypostasis of the divine Nature, and so it is no wonder, when the thing signified was forgot, if the sign was erected into a divine power, or personified as a female Goddess, by the Greek poets, and later Pagans that were become very ignorant of the original primitive traditions.

Apuleius says expressly, that (a) ‘Vesta was called by the Phrygians Cybele or mother of the Gods; by the Attics, the Cecropian Minerva; by the Cypriots, the Paphian Venus; by the Cretenses, Diana; by the Sicilians, Proserpina; by the Eleusinians, Ceres; by the Egyptians and Ethiopians, the Queen Isis; by other nations, Juno, Bellona, Hecate.’ Thus, according to Apuleius, all the names of the Goddesses express one and the same Deity. Let us now see if the original etymologys, symbols given to, and fables made of these Goddesses have any relation to the third hypostasis of the sacred Triad.

We begin with Juno. Juno called by the poets Amor or delictum Jovis, the love and delight of Jupiter, answers very well, as Vossius has remarked, to the divine spirit who is called Love in the sacred text. Cicero derives the word Juno from Juvando to help, to succour: but some others derive it rather from JUNAH, which in the Chaldaic and Hebrew language signifies a dove, and all know that this is the symbol made use

(a) Apuleius. metamorph. lib. xi.

of in the sacred oracles, to represent the holy Spirit. When the evangelist makes use of this symbol, he does it, without any preamble or explication, as an ancient hieroglyphic which the Hebrews were accustomed to.

Vesta was another name of the third hypostasis of the Pagan trinity. It comes from the Chaldaic word Esta, to which the Latins added V. It signifies originally fire, flame, another symbol of the Holy Spirit. She was called the mother of the Gods, Cybele, which comes from the Hebrew word CEPHEL which signifies conjunction, union, love, which is still the personal character of the holy Spirit, according to the sacred oracles. She was also called Rhea, from Ruach wind or spirit, or from Rahah the nourisher, and so is the same with the Jehovah Ruach. She is represented as in love with Atys, which signifies the most high, and he is called so in an ancient monument mentioned by Gruter (a).

Minerva from Min, Donum the gift and Ervah Cataracta, emanation; now the holy Spirit was called by the Hebrews the gift of the most high, and his emanation. The same Goddess was called PALLAS by the Greeks, and by the Sabins PALES, both derived from the Hebrew word PALAL judicavit, to signify, that she is the sovereign judge of the world. She is also called Athena, from Athenah conjunction, adhesion, possession, the three degrees of love. Proclus says, that she is thus defined by all the divines, (b) ' She was brought forth from the head of her father, and continues in him. Therefore, Socrates, in the Cratylus, hath celebrated her under the name of Theonoe or God know-

(a) *Μητέρα τῶν πάντων Πάν & Ἀτλὶς ὕψιστος.* See Gruter, *inscript.* pag. 82. (b) Proclus in *Timaeum* ed. Basil. 1534. pag. 51.

ing. As she comprehends and loves the Father's wisdom,
 she is called a Philosopher, and the Goddess of wisdom. As
 she destroys and subdues all opposition to the divine Na-
 ture, she may be called the Goddess of war, and therefore, Ho-
 mer says, that putting on a coat of mail, she was dressed for
 the battle in the armour of the cloud-compelling Jove. She
 is an invincible Goddess, and fights against the giants with
 her father, she alone brandishes his spear, by which she
 vanquishes the files of the rebellious Genii, with whom she
 is angry. She produces all virtues, and darts into second
 beings intelligence and untainted life, and is therefore cal-
 led the virgin Tritogenes. She makes us partake of undefi-
 led wisdom, fills us with intellectual power, grants us celest-
 tial gifts, extirpates our gross imaginations, excites in us pure
 and unpolluted thoughts, restores every particular soul to
 the universal reason of the father.' How ridiculous were it
 then, to look upon Minerva as derived from the Hebrew
 word Manor which signifies a shuttle, and upon this God-
 dess as a symbol of the art of weaving. This ludicrous idea
 of a modern French author came from his credulous attach-
 ment to the fables of the poets, who from a similitude of names
 and false etymology of the word Minerva, fancied it was de-
 rived from Manor, and so made Pallas the Goddess of Wea-
 vers, and the rival of Arachne; but this author had no true
 principles of mythology.

CERES is another name for Psyche, or the third hypostasis
 of the Orphic trinity. It comes from the Hebrew Keretz
 destruction, or the exterminating spirit, so the holy Spirit is
 called; or from Ceres Solium, throne, the manifestation of

the divine glory. This common mother of all things is said to go about mourning, seeking her daughter Proserpina ravished by the infernal powers, a fit emblem of the grief of the holy Spirit for the depravation of human nature by the forbidden fruit. Hence the word Persephone, which the Latins called Proserpina may be derived from the two Hebrew words *PERI* fruit, and *Saphan* lost, wandered, ruined, thus *PERSEPHONEH* signifies lost by the fruit, a compound name that expresses very well the ancient tradition concerning the fall of man and its cause. We must however remark here, to prevent all cavils; that as *Psyche* was very oft taken for the human soul in general, as well as for the third hypostasis of the Orphic trinity; so *Proserpina* was also taken for the third hypostasis of the sacred Triad, as well as for human nature degraded by the fruit. Thus *Venus* was also taken for the celestial *Urania*, and the terrestrial *Aphrodite*, as we shall see below. The daughter was called a Goddess, as well as the mother. As in the Hebrew language, *Elohim* was given to kings and princes, as well as to the sacred Ternary. To return to *Ceres*, this Goddess is called by *Balbus* in *Cicero* ‘A mind with understanding that passes thorough the earth, fructifies all things, and produces abundance.’ The mysteries or ceremonies of *Ceres* at *Eleusis* were famous in antiquity. They all signify or indicate the means of purification, initiation, or regeneration, to a new life by fastings, chastity, confession, abnegation, and a total detachment from all terrestrial objects, as we shall see hereafter; when we treat of the three means of re-uniting the soul to God. Whence I conclude, that the feasts and mysteries of *Ceres* were in

their origin instituted to signify the pure operations and descent of the holy Spirit in souls to purify and regenerate them, and much the same as the Christian Pentecost.

Diana was another name for the Psyche or third hypostasis of the Pagan triad. She was called by the Syrians and Ionians Dei, which signifies God's self-sufficiency. As also DEIO, DEIONE and by the Greeks and Romans DIANA. She was called also by the Latins DEIMETER and DEMETER, the mother of the Gods. She was also named Artemisa, from the composition of the two Hebrew words Artom, divina and EISHA MULIER, the divine woman, the Goddess by excellence, or as others, from Ishah Esse, Essentia, Virtus, the divine Virtue. Diana, Phoebe, Luna, or the moon, were as Psyche taken not only for the third hypostasis, but also for intellectual nature in a purifying expiatory state. Hence in the sacred oracles, the church militant is represented as a woman that has the moon under her feet. In fine Diana was called HECATE from the Phenician word ACHATA; wife to Achad, the unity, the monad, the only; Phoebe the sister of Phoebus or Apollon. For the holy Spirit, or the third hypostasis is very oft looked upon, as the wife of the second principle, because it is the object of his love and complacency, or as his sister because it flows from the same source or fountain of the Deity, or in fine as the grand-daughter of the first God, because it proceeds from the Father by the Son. All this Theogony was known to the first patriarchs; tho' by succession of time, it was spoiled, adulterated and mixed with fable by the later Pagans, and especially by the Greeks these great corrupters of all the divine philosophy.

Venus was another name of Psyche. She is called Venos in a medal of Julia Augusta. (a) It comes from Venoth or Benoth, which in the Phenician language, signifys a virgin, and therefore, she was called the immortal virgin. She was named also Urania, the heavenly. Euripides, in a fragment preserved by Stobaeus, speaks thus of her, 'Do you not see how great a God this Venus is; but we can never declare her greatness, nor measure the vast extent of her goodness. This is she which nourisheth both thee and me, and all mortals. This is she which makes heaven and earth friendly to conspire together.' Orpheus calls her 'the eldest of all beings and the first begetter of all.' Hence she was called by the orientals Mylitta, Genitrix, or the fruitful mother of all things. Herodotus says, that she is the same with the Persian Mythra, or third hypostasis of the Zoroastrian triad. Plato calls her 'the first fair, the cause of all pulchritude, order and harmony in the world.' Pausanias distinguishes her from the vulgar terrestrial Venus, and says 'That she was called the heavenly, because the love she inspires is pure and free from all corporeal affection.' The Greek philosophers called her Venus Apostrophia; and the Latins, 'Venus Verticordia, a pure and chaste love expulsive of all unclean lusts and desires.' Valerius Maximus tells us, that (b) 'The Romans consecrated a statue to her, to the end, that the minds of the female sex, by adoring her, might be converted from lust and wantonness to chastity.' The Cypriots called her Venus Aphrodite, which came originally from the word Pherudoth, or by adding the article, A, Apheru-

(a) See the collection of medals by Adolph. Occo. pag. 366. (b) Valer. Max. lib. VIII. cap. xv.

doth, Grana, fructus, the fruits. The sacred oracles represent the third hypostasis under the symbol of a tree, the tree of life, and his productions, operations, gifts, and graces, as the fruits of the holy Spirit. The Greek poets imagining that the etymology of the word was Aphros, which in their tongue signifies Froth, trumped up the wild fable of a second Venus that sprung from the froth of the sea. Thus, as we have seen, their mythology is very oft founded upon puns, a senseless mistake of etymologies, and a meer resemblance of words.

The same Psyche, or third hypostasis of the Pagan triad, was called by the Egyptians Isis, from Ishah the divine virtue that nourisheth and animateth all things. The Syrians, Phenicians and other orientals designed the same hypostasis by different names BAALTIS, BELTA, BAALETH, the wife of Baal, the Lord; and so she was the sovereign Lady, mistress and empress of the universe. BAALSEMIN the Queen of heaven. MALCHETA the queen by excellence. AMMONIA, the wife of Ammon, ASTEROTH or ASTARTE the wife of ASTER the shepherd. The queen of the flocks, or the shepherdess, because the celestial quires are represented as a flock fed by the Logos, who is called by the Hebrews the great shepherd, the pastor of souls, and by the Pagans, the great Pan.

From this identity of the Pagan Goddesses comes that resemblance which we remark in their mythologys. Hence we see the source of the similitude there is in the fable of the Egyptian Isis, who weeps over the murder of Osiris, of the Phrygian Cybele that laments the death of Atys; of the

Phenician Venus that deplores the slaughter of Thamnuz or Adonis.

All these Goddeffes had much the same attributes and ornaments, so that the etymologys of the primitive names, and the similitude of the fables and symbols seem to indicate, that this female figure in the hieroglyphical language was designed originally to represent the same universal numen, or divine hypostasis, tho' all afterwards was degraded, adulterated, disfigured, dismembred, and turned into wild fables, that dishonour the divine Nature. I do not therefore pretend, that in later times, and especially after the fabulous ages, that the poets had any ideas of a triad, when they talked of the supream God Jupiter, of the Deities his sons, and the Goddeffes his grand-daughters: all I pretend is, that in the original institution of the symbolical characters, this threefold distinction might have been invented to express the ancient tradition of a triplicity in the divine Nature. This conjecture is so much the more probable, that we find so many palpable and clear vestiges of this truth among the sages and philosophers of all nations. I do not however give these conjectures as demonstrations. I propose them only as subjects of research and reflection to the learned that understand the true principles of sacred and profane antiquity laid down in the introduction.

To prevent many objections that may be made against this great principle, it is fit to remark, that it is no wonder, if by succession of time, the Pagans, having no written revelation, and no visible church authorized by heaven to be the depository, guardian and interpreter of religious tradition, confounded sometimes the different functions, personal characters,

and specific operations of the three hypostases, attributed to the supream Father what belongs to the middle God, to the second hypostasis what belongs to the third, and to the two last, what is peculiar to the first. It is thus, that Isis and Minerva are oft taken for the Logos, or second hypostasis of the divine triad, Jupiter Conductor, for Jupiter Olympian, and Chronus, for Saturn, or Uranus. This is not all. As created spirits are oft called the sons of God, both by the Hebrews and Pagans, the names of the second hypostasis are oft given to inferior intelligences, even after their fall. Thus, the evil principle is oft called Moloch, Baal, Lucifer, Vulcan, Pluto, tho' all these names belonged originally to the middle God. Thus also, the names of the third hypostasis or female God are oft given to intellectual nature in general, as offsprings and images of the divine archetype, and even to human souls degraded. Thus the created is oft confounded with the uncreated, what is made with what was generated, and the daughter with the mother; the emanation with the source. Hence Psyche, Diana, Proserpina, Venus, Ceres are given to inferior spirits, and they are erected into Goddesses. These are the two sources of great confusion in the mythology of the Pagans, and of a great perplexity in their ideas, images, and expressions: but still the great distinctions of a God the Father, a God the son, and a Goddess the granddaughter remain untouched.

We hope that the combination of these undoubted facts, probable conjectures, and clear reasonings, will one day excite some learned men to demonstrate more evidently, than we have done, the principles laid down; and draw from thence a new mythology as yet unknown.

C H A P. III.

OF THE THREE MANIFESTATIONS OF THE MIDDLE
GOD.

IT is a very just remark of a modern author, that (a) 'The notion of a spirit constituted by the supream God, to be the head and guide of all spirits, is very ancient.' The Hebrew doctors, before the coming of our Savior in the flesh, believed, 'that the glorious humanity of the Logos was created from the beginning of the world, and appointed to preside over all the orders of intelligences.' This opinion was founded upon a principle demonstrated in the first Part, that 'finite natures cannot incessantly contemplate the brightness and glories of the divine essence; that they must necessarily sometimes turn off their view from the direct dazzling contemplation of the original, and adore the creator in his pictures and images; that at such times there must be an head to lead spirits thro' all the immense regions of nature, to show them its beauties and wonders, and the numberless resemblances betwixt the uncreated archetype and the created representations.'

(b) Dr. Alix has demonstrated in his excellent work against the Unitarians; that the ancient Jews had a distinct no-

(a) Ramsay's discourse upon the theology of the Pagans. pag. 15. ed. in 4to Lond. 1730. (b) See Dr. Alix against the Unitarians.

tion of the Messiah as a divine person, the Son of God, and the true Jehovah. It is also certain that they referred all the appearances of God, of the angel of God, and of the angel of the covenant under a human form, spoken of in the books of the Old Testament, to the sacred humanity of the Logos which was created from the beginning of the world. Let us examine some of these texts so remarkable in themselves, and so much neglected by those that read the Scriptures without intelligence.

1. It was the glorious humanity of the Logos that appeared to our first parents in Paradise. For it is said, (a) 'That Adam and Eve heard the voice of the Lord God, or of the Jehovah El walking in the garden in the cool of the day; that he spoke to them with an audible voice, that he pronounced sentence against them under a visible form. This text is a subject of raillery to the incredulous, and of imagination to the Allegorists, who both perceive clearly, that these expressions cannot be meant of the uncreated, eternal, infinite essence which filling all cannot walk in a garden, nor be shut up in a human form.

2. It was the same sacred humanity that (b) appeared to Noah and his children; and that under a sensible form, and with an audible voice spoke to that holy patriarch and commanded him to build the ark: for it is said, that God taught him first the form of the ark, with all its dimensions, and the materials it was to be made of; when it was finished, that the Lord marked to him the number and species of the animals he was to take into the ark. In fine, when the waters

(a) Gen. ch. iii. 8.

(b) Gen. ch. vi. to chap. x.

began to overflow the earth, it is said, that the Lord himself shut up Noah and his family in the ark. All these speeches, apparitions, and operations indicate a corporeal form that was the organ of the divinity. All the ancient Hebrews believed that these corporeal appearances and actions were not performed by the pure intellectual operation and inspiration of the incorporeal, uncreated, invisible essence; but by the pre-existent humanity of the Logos. The supernatural inspiration of the omnipresent mind and eternal word is not accompanied with corporeal images, sensible representations, and material sounds. It is a central intellectual operation of God upon the soul, that enlightens the mind, and enflames the heart with the love of eternal truths. Whereas, all this detail about an ark, its form, bigness, and materials requires audible sounds, and a visible shape that is heard and seen by the senses.

3. It was the same sacred humanity of the Logos that appeared to Abraham, not only in supernatural visions, but under a visible shape in the plains of Mamre.(c) For it is said in the most express words, ‘ That the Lord the Jehovah EL ‘ appeared to Abraham, while he sat at the door of his tent; ‘ that this Lord was accompanied with two angels; that so ‘ soon as he saw them, the patriarch ran to meet them, bowed ‘ himself down to the ground and called one of them My ‘ Lord and My God.’ It is added, that these three angels sat down under the tree, and eat of the frugal repast, Abraham had prepared for them. Some fathers thought they only seemed to eat, but did not do so really: but St. Justin, Ter-

(a) Gen. ch. xviii.

8. iii. ch. xxi. (a)

tullian, and St. Augustin maintain, that they really eat as our Saviour after the resurrection, tho' his body stript of all mortal qualities wanted then no nourishment to sustain it. It cannot be said without blasphemy, that the person whom Abraham calls Lord was an angel that appeared under a human form, for this same person is called in the preceeding chapter (a) 'The almighty God;' and in the following context of this same chapter, (b) 'The judge of all the earth.' The person then that appeared to Abraham, was at the same time human, since he eat, drank, spoke and did all the functions of a created visible nature; and also divine, since the attributes of the Deity are ascribed to him.

4. The same sacred humanity of the Logos appeared to Isaac in the land of the Philistines, (c) spoke to him with an audible voice and renewed the promise made to Abraham and his posterity. The same Logos humanized appeared to Jacob on his journey to Canaan (d) at Mahanaim, when he called the name of the place PENIEL, because 'he had seen 'God face to face.' Those appearances of the sacred humanity to the patriarchs for many years and ages after the deluge were so frequent, that the sacred writers make no preamble to usher in this sublime doctrine. Since those manifestations of the Logos humanized were so common before the law, who dares say, that they might not have been vouchsafed both before and under the law to holy souls of other nations, that were not of the race of Abraham according to the flesh? and this might have been the source, as we shall see afterwards, of

(a) Gen. ch. xvii. 1. (b) Ibid. ch. xviii. 25. (c) Gen. ch. xxvi. 2. 3. 4. &c.
(d) Gen. xxxii. 24. and 30.

the mythology of the Pagans concerning a Deity humanized, or the appearances of the Gods under a human form.

5. It was the same pre-existent humanity of the Logos that appeared to Moses in the bush, (a) and who defines himself, I AM THAT I AM, or the self-existent Being. He was the same that descended upon mount Sinai, for it is said, that the Israelites saw the Lord descend upon the mount, (b) that God spoke with an audible voice; and in another place, (c) 'that under his feet there was a brightness, like that of a Saphire stone, and the body of heaven in its splendour.' Moses then saw the sacred humanity as the Apostles, when it was transfigured upon mount Tabor. In all the other apparitions to Abraham, Isaac, and Jacob, and the patriarchs, he did not show his glory. The luminous emanations of the celestial vehicle were suspended, as when he appeared here upon earth under a mortal form. It is further added in the same chapter of Exodus, (d) that when Moses desired to see God's glory, or his pure divinity, the Lord answered him, 'that no man could see this and live, but that he would make all his goodness pass before him, or his sacred humanity,' for by this hypostatical union of the human and divine Nature, the incorporeal essence declares all his love to mankind. It is added, that God promised to Moses to show him his 'lesser part,' for so the Hebrew word may be translated, this lesser part is also called in the same chapter, his 'back parts,' or what is behind, or below God, and this can be no other, than the sacred humanity, which is said in another text 'to

(a) Exod. ch. iii. v. 4. and 14. (b) Exod. ch. xxiv. v. 9. 10. (c) Exod. ch. xxiv. v. 10. (d) Exod. ch. xxxiii. v. 18. to the end.

'have been made a little lower than the Elohim,' as we shall see hereafter. In another place it is said, when Moses entered (a) into the tabernacle, 'the Lord spoke with him face 'to face, as a man speaketh to his friend.' I remark once more, that as the particular directions given to Noah about the ark, suppose a visible, human, organized body, so does the particular detail about the form of the tabernacle, sacrifices, vestments, and all the precepts of the ceremonial law. These are not, and cannot be the objects of the pure intellectual operation of the holy Spirit to enlighten and sanctify the soul.

6. We come now to the prophetic visions. Micaiah, in speaking to Achab, (b) says, that his eyes were opened to see into the invisible world, 'and that he saw the Lord, or the Logos sitting upon his throne, and all the host of heaven standing by him, upon his right hand and upon his left.' Here is a visible human form, since it is designed as sitting upon a throne with a right and left hand. Here the schoolmen and vulgar commentators will cry out, that this is only an allegory, and must be understood spiritually. There is a strange repugnancy in the scheme of these doctors, or Christian mythologists and fabulists. Sometimes they stick to the letter that kills, and whatever nonsense, contradiction and absurdity there be in this letter, we must not depart from it. At other times, they abandon entirely the letter, and allegorize it, without any reason. All this comes from their having no just notions of the true divine philosophy. The heavens where the sacred humanity of the Logos resides, is always represented by the

(a) Exod. ch. xxxiii. 9 10. (b) 1. Kings ch. xxii. 19.

sacred oracles as a definite place in the boundless regions of immensity. The pure uncreated essence cannot be circumscribed; it is equally present every where. But the Logos humanized must have a fixed determinate space called the 'heaven of heavens,' and 'the highest heavens,' where he is encompassed with angelical natures that, according to all the ancient fathers, to the great plan of Providence, and to all the laws of the invisible world, are united to ethereal, celestial and immortal vehicles, such as we shall have, after the resurrection. Without this hypostatical union of the Logos, with a human nature, and of all intellectual beings with some material vehicle, to suppose heaven confined to a definite space, would be most absurd and ridiculous, since pure spirits do not fill space by extension of parts. To this purpose, Isaiah has such another vision, as that of Micaiah; for he says, (a) 'In the year that the King Uzziah died, I saw the Lord sitting upon a throne high and lifted up, and his train filled the heavens.' It would have been impious, idolatrous and absurd to have thus corporalized the Deity, if the Logos had not been embodied, or united to a human form, long before the incarnation.

7. The Prophet Ezekiel had also a vision of the celestial regions, where the sacred humanity resides under a human form; (b) 'And it came to pass,' says he, 'in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the power of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of a man, from

(a) Isai. ch. vi. 1.

(b) Ezek. ch. viii. 1. 2.

‘ the appearance of his loyns even downward, fire: and from
 ‘ his loyns even upward, the appearance of brightness, as the
 ‘ colour of amber.’ This was the appearance of his glorious
 body long before the incarnation, and it is much the same,
 as the description given by the apostles and the evangelists of
 his glorious body after the incarnation. (a) ‘ Six days after,
 ‘ Jesus took Peter, James, and John his brother, and bring-
 ‘ ing them up into a high mountain apart, he was transfigu-
 ‘ red before them, his face shone as the sun, and his rayment
 ‘ was white as the light. (b) His rayment became shining,
 ‘ exceeding white as snow. (c) The fashion of his counte-
 ‘ nance was altered, and his rayment became white and glis-
 ‘ tering.’ Thus the glory of his sacred celestial vehicle broke
 forth, and its rays shone in all their beauty, tho’ an hour be-
 fore they were concentrated and suspended, and he appeared like
 a vulgar, mortal creature.

8. Those manifestations of the Messiah under a human
 form were vouchsafed not only to the holy patriarchs and
 the prophets, but even to the worst of kings and idolaters.
 Nebuchadnezzar saw this divine form walking as a fourth man
 in the furnace with the three children that were thrown into
 it, for after having interrogated his counsellors, if they had
 not cast three men bound into the midst of the fire, ‘ he was
 ‘ astonished, rose up in haste, and said, Lo I see four men loose
 ‘ walking in the midst of the fire, and the form of the fourth
 ‘ is like the Son of God.’ (d) This seems to insinuate, that
 he had seen more than once the Son of God under a human

(a) Math. xvii. 1.
 Dan. ch. iii. 25.

(b) Mark. ch. ix. 3.

(c) Luke ch. ix. 29.

(d)

form, or at least, that he and all his counsellors were persuaded, that the Son of God appeared sometimes under a human form, that distinguished him from all others, otherwise it would have been ridiculous and absurd in him to have said, that the form of the fourth was like the Son of God; for we never compare a new unknown form to something we had no idea, similitude, or notion of before. This text then seems to demonstrate, that not only the Hebrews but the Chaldeans, Babylonians and other Pagans had a notion, or at least a tradition, that the Son of God appeared oft to mortals under a visible form, and this was the source of that constant doctrine of all mythologys, that the Gods descending from heaven visited oft mortals under a human shape. I beg my readers may be attentive to this remarkable passage. It is the great foundation of all the discoveries we are to make in Paganism concerning the middle God humanized. Can we have a purer source for the antiquity of this tradition than the sacred oracles themselves?

9. In fine, the same glorious body which the prophets saw in a pre-existent state before our Saviour's incarnation, the evangelist saw in a celestial vision after his exaltation. The description made by St. John in his revelations, is much the same, as that made by the prophets in their supernatural visions, when their superior faculties were opened to see into the invisible world, where the sacred humanity resides. The evangelist says, (a) ' His head and his hair were white as snow, his eyes as a flame of fire, his feet like fine brass, burnt in a furnace, and his countenance as the sun when it

(a) Revelat. ch. i. 14. 15. 16.

'shines in its strength.' The glorious humanity was the same in heaven before the incarnation, that it now is; and will be to all eternity; the source of light and life to all the material pictures in a glorified state; as the Logos is the source of life, light and love to all the intelligent images of the Deity. Such is the wonderful oeconomy of the invisible world, according to the sacred oracles.

It is a constant, universal opinion of all the primitive fathers and particularly of Tertullian, Origen, St. Justin Martyr, St. Ireneus, St. Cyprian, St. Clemens Alexandrinus, St. Hilary, yea all the fathers of the council of Antioch, that the Word, the second person of the trinity, the Son of God, appeared under a visible form from the beginning of the world to the patriarchs, and prophets; moreover, the first council of Syrmium pronounced anathema against all those who should say that Abraham and the patriarchs did not see the Son, the only begotten Son, or some part of him, which can mean nothing, but his sacred humanity; for his divinity is invisible, indivisible, and has no parts. St. Augustin was the first who advanced, that all these appearances were made by angels, who took upon them fictitious bodys: but St. Athanasius confutes this opinion, (a) and says expressly, that the simple ambassadors of princes, kings, and emperors never arrogate to themselves the names and titles of their masters. St. Augustin to justify his strange idea says, that the Word spoke in and by the angel, but why have recourse to such a figment unknown to all the fathers before him, since

(a) St. Athan. orat. iv. contra Arian. pag. 467.

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the pre-existence of the sacred humanity explains all so naturally?

It is true, that the schoolmen in later ages trumped up a new idea, and a meer fable, from a perfect ignorance of ancient tradition, and the true sense of the Scriptures. They quote many equivocal dark passages of the fathers to prove that the bodily form attributed to the Logos in the Old Testament was not a real body, but an aerial fantom, which he assumed at pleasure. This wild chimera is diametrically opposite to many express texts of the New Testament.

St. John the Evangelist has preserved to us this prayer of our Saviour's in his last sermon, (a) 'And now, O Father, glorify me with the glory which I had with thee before the world was.' The glory our Saviour prays to be restored to, must be understood of that of his human nature: for the eternal Logos being immutable and infinite without succession, and without variation, could suffer no diminution in his glory, and therefore the glory our Saviour had before the world began, and of which he divested himself at his incarnation, must relate to the glory of his pre-existent humanity, which, as we shall see, was the first-born of all creatures.

The same evangelist says in another place, (b) 'What if you shall see the Son of man ascend up where he was before,' and elsewhere, (c) 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man.' It is plain, that these texts cannot regard the eternal Logos, or the divine nature of our Saviour, which being

(a) St. John Gosp. ch. xvii. 5.
ch. iii. 13.

(b) St. John ch. vi. 62.

(c) St. John

immense and omnipresent, can neither move to, nor descend from a place, and therefore they must be understood of the sacred humanity which existed before his humiliation, and incarnation in the womb of the blessed Virgin. For this reason it is, that in both these texts, the person that ascends to, and descends from heaven, is designed by his human, and not his divine Nature. He is called the Son of man. These texts misunderstood gave occasion to the Socinians to invent a wild fiction, that our Saviour after his incarnation ascended locally to heaven, because they thought with reason, that it was absurd to explain them of the divine Nature, which can neither ascend nor descend, since it fills all, or rather is present every where, according to the totality of its nature.

St. Paul the Apostle, teaches the same doctrine with the evangelist. He says, (a) 'That our Saviour being in the form of God, thought it not robbery to be equal with God, yet he emptied himself, took upon him the form of a servant, humbled himself, and became obedient unto death.' By the form of God, *μορφῇ Θεῷ*, is meant here the Logos, who is the form, the idea, the consubstantial image of the Father. Our Saviour is said to be in the Logos, because he was received into the uncreated essence, hypostatically united to it, and anointed with the holy Spirit above all measure and bounds, so that the fullness of the Godhead dwelt in him bodily. It would have been blasphemous in St. Paul to say, that the eternal Word thought it no robbery to be equal to God, as if he were not God, and had not received all the substance

(a) Philip. ch. ii. 6.

of the Father. No person is said to rob, or usurp upon the rights of another by equalling himself to him, but he that is inferior to him in nature and dignity. Now to say, that the Logos thought it no robbery to equal himself to God, is supposing that the Logos is by nature unequal to God. Neither can it be said, that the Logos emptied, or humbled himself. All those expressions of self-annihilation, humiliation and evacuation, with many others analogous to these, cannot be applied to the divine nature, which is immutable; and therefore must be understood of our Saviour's pre-existent humanity, which being united hypostatically in one person to the consubstantial image of the Deity, thought it, on the one hand, no robbery to equal himself to God; and yet on the other hand, humbled, emptied and divested himself of his glory, to take upon him the form of a servant. The same person that equals himself to God without usurpation, and yet that humbles and empties himself, must contain two natures, one that is infinite and unchangeable, another that is bounded and mutable.

The last and decisive text is that of St. Paul to the Colossians, who says, in speaking of our Saviour, (a) 'That he is the image of the invisible God, and the first-born of every creature.' This is a most perfect definition of God-man, both as to his divine and human nature. In the following verses, St. Paul narrates the qualities that belong to both. As image of the invisible God, 'all things that are in heaven, or in earth, visible or invisible, whether they be thrones or dominations, principalities or powers, were created by him

(a) Coloss. ch. i. 15. to 22.

‘ and for him. He is before all things, and by him all things
‘ subsist.’ Then he describes the qualities of his human nature. As the first-born of all creatures, ‘ He is the head of
‘ the mystical body of the church militant and triumphant,
‘ over whom God gave him the pre-eminence, superiority and
‘ government. In him the fullness of the Godhead dwells,
‘ and by his pacifying blood, God reconciled to himself all
‘ things, whether things upon earth, or in heaven.’ We must
therefore never confound the attributes of his divine, with
those of his human nature. As consubstantial image of God
he created all things. As first-born of all the creatures, he
governs all things. Now, can Jesus Christ be called the first-
born of all creatures, if he never existed till the time of his
incarnation, or can he be called such as eternal Logos? Is
his generation of a similar nature with that of the creatures,
and is not this perfect Arianism? To say with Philo and many
modern divines, that he is the first-born of all creatures,
because he contained the archetypal ideas of all things, is a
most forced and unnatural explication of this sublime text.
Can the mind of an architect that forms and contains all the
models of his works, be called the first-born and eldest of his
productions. The ideas themselves may indeed be called al-
legorically the first-born of the architect, but not the mind
that contains and produces them. We have already shown
in the first Part, that the archetypal ideas of finites, and
all their combinations are not the same with the consubstan-
tial idea and Logos; yea, that to confound them into one is
the high road to Spinosism. Moreover, it cannot be said of

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the Logos, that God gave him the pre-eminence, superiority, and government of all things, for, as Logos and creator, he is naturally and essentially invested with this inherent unalienable right, property and sovereignty. The Logos is always called in Scripture the only begotten Son of God, but not the first-born of all creatures. Now this distinction of only begotten and first-born indicates the essential difference betwixt the consubstantial Logos, and the pre-existent humanity, intimately and hypostatically united in God-man. Our Saviour then cannot be called in any sense, the first-born of the creatures, unless we suppose, that his pre-existent humanity was the first production of the Almighty, and that he was constituted from the beginning the head, governour and high-priest of all intelligent natures. For this reason it is, that the Psalmist says in a text which St. Paul explains of the sacred humanity, (a) 'Thou madest him a little lower than the Elohim.' (as it is in the Hebrew, and not angels) 'Thou crownedst him with glory and honour; thou gav'st him dominion over all the works of thine hands, and thou hast put all things under his feet.' This cannot be said of the Logos, for he was generated from all eternity and not made in time, God did not give him dominion over the works of his hands, nor put all things under his feet; for, as sovereign Creator, all finite natures are, and were ever subjected to his empire. Our Saviour then can 'be said to be a little lower than the Elohim,' only because his sacred humanity, tho' exalted above all creatures, yet being a creature, was inferior to the three hypostases of the sacred Ternary, tho' sublimely exalted and hy-

(a) Psalm. viii. 5. 6. compared with Hebr. ch. ii. 5. 6.

postatically united to the second person. It is remarkable, that the Psalmist does not say in the future, 'Thou wilt crown him with glory and honour, thou wilt give him dominion over all the works of thine hands, thou wilt put all things under his feet:' But he says in the preterit, 'thou hast already done so.'

If the scholastic mythologists, these degraders of all religion, object that the Messiah is called the Lamb slain from the foundation of the world; the answer is easy. The mediation of our Saviour was from the beginning of this world corrupted, fallen, and degenerated. So soon as man sinned, his intercession began; he offered up himself as a victim in the celestial regions, he interceded for his bretheren, amidst the glories of heaven, and sitting at the right hand of the Father, he was penetrated with grief for their offence, interceded for their pardon, and offered himself up for the expiation of their guilt.

The pre-existence of the sacred humanity of the Messiah is a doctrine yet believed and retained by the Rabbins, as an ancient tradition of their fore-fathers from the days of Noah and Moses. (a) 'They believe, that all spiritual substances, angels, human souls and even the soul of the Messiah were created from the beginning of the world. (b) They believe, that the soul of the Messiah, by his perseverance in divine love, came to a strict union with the pure Godhead, and was deservedly advanced to be the king, the head, and the guide of all spirits.' The Hellenistic Hebrews call this union of the Messiah with the divinity 'Hyper-azilutical, which

(a) Visio. Ezekiel. Mercav. apud Rittangel. tom. iii. pag. 225. (b) Ibid. pag. 226.

‘signifys super-substantial.’ The Rabbins or Hebrew mythologists mix here their fictions, as the Christian schoolmen, with the primitive tradition, for (1) It is false, that human souls were created at the same time with celestial spirits, since the last were only made after the chaos and fall of angels. (2) It is false, that the sacred humanity was created at the same time with other spirits, for it is said, that ‘he is the first-born of all creatures,’ and therefore existed before any finite being. (3) It is false, that the soul of the Messiah was made before his glorious body, since the Deity united itself to the whole Messiah, or human nature composed of soul and body, and not to a part of it. (4) It is altogether false to say, that the Messiah was exalted to the hypostatical union by way of recompence for his fidelity, since the Scriptures of the Old and New Testament call the Messiah from the beginning, ‘The Lord God, the Jehovah El, the image of the invisible God and the first-born of every creature,’ and therefore this Hyper-azilutical union was antecedent to all merit in the sacred humanity. It was then the mixtures, adulterations, and corruptions of the original tradition, concerning our Saviour’s pre-existent humanity, invented by the Rabbins, that made the Christian doctors look upon this great article of faith as a Jewish fiction. Yea, if there be any passages in the primitive fathers that seem to contradict this great truth, they must come from the excessive diffidence which these holy men had of the Jewish traditions. Our Saviour says indeed, that the Scribes and Pharisees had made the law void by their traditions, but this can never authorize us to reject without distinction all the traditions of the Hebrew doctors;

for to maintain this, is opening the sluices to all sort of incredulity.

The not understanding this sublime truth of our Saviour's pre-existent humanity, was the source of Arianism and Nestorianism in the first ages of Christianity, and of Socinianism and Unitarianism in the last ages. The schoolmen, in the thirteenth century, having their brains filled with the metaphysical cobwebs of the Aristotelian and Arabian philosophy, neither studied the Scriptures nor the fathers, nor the tradition of the ancients whether sacred or profane. By this profound ignorance, they confounded several texts that regard the pre-existent humanity with these that relate to the eternal Logos, and so furnished weapons to combat the hypostatic union and divinity of our Saviour. There is no possibility of reconciling these different texts, but by the luminous doctrine above mentioned.

Thus we have proven, that according to the doctrine of the sacred oracles and ancient Hebrews, the Logos united himself to a human nature from the beginning of the world, and that he would have done so, tho' man and angels had never sinned. This was the first manifestation of the Messiah in a pre-existent state.

We need not insist much to prove, that according to the Christian faith, the same Logos became incarnate in the womb of the Virgin, and appeared here upon earth in a suffering state, to expiate the sins of the world. This is the second manifestation of the Messiah, and a doctrine contained in the creeds and symbols of all Christian churches of whatever communion, the Socinians only excepted. We have shown

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in the first Part, how the schoolmen had degraded and obscured this sacred article of faith, by their false ideas of vindictive justice, satisfaction and substitution. We hope thereby to have removed all the difficulties that made the Socinians and Freethinkers blaspheme against this sublime mystery of our Saviour's incarnation, which is the second manifestation of the Messiah.

As to his third manifestation in a triumphant state, to raise the dead, judge the world, renew the earth, and banish from it all moral and physical evil, this also is a plain article of the Christian faith, which all communions equally adopt, without excepting the Socinians themselves, and this is the third manifestation of the Messiah.

We proceed now to examine, if there be any vestiges of these three states of the middle God or Messiah among the Pagans; and we begin with the Chinese, the most ancient of all nations now existent under a regular form of government, uninterrupted almost, since the first times after the universal deluge.

Besides the supream God called Changti, Tien and Yao, the ancient books of China talk of a minister of the supream God, whom they call the Holy or the Saint by excellence. His different names in the Chinese language are VEN-WANG, or the prince of Peace; CHINGIN, the divine Man; CHANGGIN, God-man; TIENTSEE, son of the sovereign Lord; KIUNTSEE, son of the King; KIGIN, son of heaven. The original books talk of him, as reuniting in one person all the divine attributes and human qualities. In the book Y-KING, we read these expressions, ' The Saint or the great

‘ Man reunites all the virtues of heaven and earth. The Saint made the heavens; the great Man created the universe.’ TCHINGMINGHIAN, in commenting upon these places, says, ‘ Before the Saint made the heavens, TIEN was Lord; when the great Man made the heavens, he himself became Lord.’ The book CHUKING says, ‘ heaven helps the people of the inferior regions; he gives them a guide and a teacher, and therefore he is the faithful minister of the supream Lord, who gave him out of love the whole universe, to govern, the instructions of the Saint are these of the supream God himself. TIEN is the saint without a voice; the Saint is TIEN speaking with a human voice.’ The book LUNG HONG adds, ‘ The heart of the sovereign Lord is in the breast of the Saint, the counsels and the rebukes of heaven are in the mouth of the Saint.’ TCHOUANTSEE says, ‘ That the Saint contains in himself the heaven and the earth. He has the form of a man, but the heaven and earth are reunited in him.’ The commentator adds ‘ Since he has the form of a man without the passions of men, he is HEAVEN-MAN.’ The book Siang-sang asks, ‘ what has the great Man done?’ he answers, ‘ he made the heavens, the earth, and all things.’ KOUCKIKOUTSE says ‘ We know in consulting the ancient traditions, that tho’ the Saint is to be born upon earth, yet he existed before any thing was produced.’ All these passages indicate the pre-existent state of the Messiah, since they agree, that the great Man, the CHINGIN, or divine Man, the CHANGGIN or God-man produced all things, and existed before all things. Are they not perfectly synonymous to that expression

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of the Apostle, that our Saviour, according to his human nature, was 'the first-born of all creatures.'

The same books talk of his suffering state, and of his incarnation here below. The book CHIKING says, 'The Saint is the beautiful man of the West.' As Jerusalem and the holy Land ly west from China, this ancient tradition seems to relate to our Saviour's incarnation. LAOTSEE says, 'Confucius maintained, that the Saint was to come from the West; and that upon this proverb, the Emperor HAN-MINGTI sent to the Indies to carry away the idol FSE. The book TCHONGYONG, wrote by the nephew of Confucius, says, 'that the Saint is the middle betwixt the heaven and the earth, (that is the Mediator) that he alone can convert the hearts, and that he is the beginning and the Lord of all things. How sublime are the ways of the Saint, how extensive is his doctrine! if you consider his immensity, he nourishes and supports all things. If you regard his sublimity, he touches the heavens. We expect this great Man, and he is to come after three thousand years.' This proves, that this saying was pronounced by some patriarch that lived three thousand years before the Christian aera, and therefore is a remnant of the antidiluvian tradition. The book Y-KING, contains these wonderful expressions, 'By the justice of the Saint, the world shall be re-established in the ways of righteousness. He will labour and suffer much. He must pass the great torrent, whose waves shall enter into his soul; but he alone can offer up to the Lord a sacrifice worthy of him.' LAOTSEE says, that the Saint pronounced these words, 'He that takes upon him the filth and dust

‘of the kingdom shall be the King of the universe.’ TCHOU-ANTSEE says more, ‘The common people sacrifice their life to gain bread, the philosopher to acquire reputation, the nobility to perpetuate their family. The Saint dies to save the world. He does not seek himself, but the good of others. He enriches others and impoverishes himself, that is, according to ISEMAKOUANG, he loses himself to save others.’

The same books talk of the triumphant state of the Messiah, who is to banish sin and sufferings; and to restore all things to their primitive perfection and felicity. In the book CHUKING, we find these words, ‘we expect our King; when he comes, he will deliver us from all our miseries. We expect our King; when he comes, he will restore us to a new life.’ MENG TSEE a disciple of Confucius, in speaking of the Saint, says, ‘That the people expected him, as the dry grass expects the clouds and the rain bow.’ For this reason, the prophet Daniel calls him ‘The desire of nations.’ Now they could not desire what they had not the least knowledge of; and therefore, they must have had some ideas of him. In the third ode of the book CHIKING, we read these words, (a) ‘He that is the only King and sovereign Lord sees two sort of creatures, or nations that have abandoned him; but the most high will not for ever abandon them. He seeks for a man after his own heart, who can extend his empire. In this view, he turns his eyes towards the West. It is there that he shall dwell, and reign with this new King. The Lord will restore men to their primitive virtue. Heaven has given itself an equal. WENWANG, or the prince

(a) See Father du Halde’s history of China. Vol. II. pag. 309.

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' of Peace alone knows how to love his brethren. He makes
 ' all their happiness, and all their glory. The Lord has in-
 ' riched him with all his riches, and given him the universe
 ' for a recompence. The Lord said to WENWANG, mount
 ' up first to the sacred mountain, in order to draw all the
 ' world after thee. See these rebels that do not obey their
 ' sovereign, arm thy self with my wrath, display thy standards,
 ' range thy troops, restore peace every where, fix the happi-
 ' ness of thy empire. Suddenly WENWANG gains the top
 ' of the mountain. Rebellious spirits, enter into your caverns.
 ' This is the mountain of the Lord, where you cannot be
 ' admitted. These living fountains are the pure waters where-
 ' in the subjects of WENWANG are to quench their thirst.
 ' WENWANG himself has chosen this mountain, he himself
 ' has opened the clear streams. It is hither that all the faith-
 ' ful nations must come. It is here that all the kings will
 ' meet.' What a resemblance is there betwixt these ancient
 traditions, and the words of the prophet Isaiah, who still de-
 signs the state of the earth renewed and restored after the last
 day, as a mountain, the mountain of the Lord, the moun-
 tain of Zion? The Chinese explain all these traditions of the
 glory of their own empire, that is one day to extend over the
 whole face of the earth; like the ancient Jews, they look up-
 on themselves, as the only elect nation; for this reason, they
 will have no commerce with other nations, whom they look
 upon as profane and wicked. It is thus also, that judaizing
 Christians, the Predestinarian figurists, and the fanatical en-
 thusiasts interpret all the prophecys, as relative to their own
 little particular sects.

Thus the canonical books of China contain many scattered fragments of the ancient Noevian, yea, antediluvian tradition concerning the sublimest mysteries of faith. Some very learned and great men who have lived twenty, thirty and forty years in China, studied the language of the country, seen these original books, and read the ancient commentaries upon them, give us the following system of these Chinese monuments. 1. They pretend to demonstrate, that all the Chinese characters were originally hieroglyphics, as those wrote upon the Egyptian obelisks. This seems so much the more probable, that there is very oft a great resemblance betwixt the form of the Egyptian and Chinese characters. 2. These ancient monuments, characters, symbols and hieroglyphics were originally wrote upon pillars, or tables of stone and mettall, by some antediluvian patriarch who foresaw the universal deluge, who knew all the great mysteries of religion, and who was desirous to preserve the memory of those sacred truths from shipwrack. 3. That tho' those hieroglyphical monuments may have been adulterated, interpolated and ill copied in succeeding ages, yet they still contain many vestiges of the most essential doctrines of our most holy faith, as of God and his three essential attributes; of the sacred Trinity; of the pre-existence, suffering and triumph of the Messiah, of the fall of angels and men; and of the true means of reunion to our great original. 4. That the Chinese, quite ignorant of the true original sense of these sacred monuments, suppose, without any foundation, that these books were wrote for their nation only, by a man of their country called FOHI, who lived some centurys before the universal deluge, and

whose antiquity they trace up to the times of that holy patriarch, whom the Hebrews called Enoch. 5. That in consequence of this false opinion they interpret all the vestiges of our sacred mysteries that are to be found in these ancient monuments, of several little fictitious events that happened, or are to happen, in their own country. Thus all the names given to the middle God, the great Hero, the Son of the Lord, the son of heaven, the God-man such as WENWANG, CHINGIN, CHANGGIN, TIENGIN, TIENTSEE, KIGIN, and KIUNTSEE are transformed into the names of several imaginary heroes and emperors that reigned in their country, many ages before the creation of the world. Thus, the Egyptians confounded the different names and the reign of the pre-existent humanity in a glorious state, before the fall of angels or men, with the names and reigns of several imaginary kings and pontifes that they supposed to have lived in Egypt, long before the fall of man; and this age was called the reign of the Gods, demi-gods, and heroes. 6. That as the hieroglyphical style and language had no conjugations, tenses, nor moods, when these sacred symbols were explained and expressed by vulgar alphabetical characters, the future was oft taken for the past; thus, all that was contained in these ancient monuments concerning the Messiah to come, was oft looked upon, as already accomplished. Thus the pre-existent, suffering and triumphant state of the Messiah; of the Hero, or CHINGIN, are very oft confounded in one by the Chinese Mandarins, and interpreters of their sacred monuments. 7. The same thing that happened in China has happened in other nations. The original hieroglyphics tran-

sported from nation to nation were by succession of time falsely translated, adulterated, or misunderstood; and the true sense of the ancient traditions, being at last forgot, every nation explained them differently according to their fancy, and applied them as fabulous facts that had already happened, or to fictitious heroes, that had once lived in their own country. Hence arose all the different mythologies of the Eastern and Western, of the Southern and Northern nations; where the ground and canvass is still the same, tho' the colourings and ornaments are different.

If these seven principles can be demonstrated, or at least proved in such a manner, as to render them not only possible and probable; but even, as uncontestable as any matters of fact can be, then we see, how some hints and vestiges of the same divine truths may, and must be found in all learned and religious nations, since they are so clear in the ancient monuments of China.

The only objection that can be made, is, that if this system be true, then the five canonical books of China would contain clearer revelations concerning the mysteries of our holy religion, than the Pentateuch, or the five canonical books of Moses.

The learned authors of the system proposed answer in the first place, that the Hebrew characters were all originally hieroglyphical, of which we have lost the key; and so all our translations are very imperfect. This, according to them, is the true reason why many passages of Scripture, taken in a literal sense, seem fabulous, frivolous, indecent, and not only unworthy of the divine attention but even proper to authorize

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vice. Whatever be in this; it is certain, that, according to the doctrine of the apostles, primitive fathers and ablest divines of all communions, ages and countrys, the Old Testament, and especially the Pentateuch, has a double sense, the literal and allegorical. The sacred oracles are penned with such a divine art and supernatural wisdom, that at the same time, the latter indicates the outward facts and prodigies which happened upon the visible theatre of the world, the spiritual sense contains all the mysteries of religion and providence in the invisible world. Thus, St. Paul says, that the history of Hagar was an allegory; that Melchisedec, Abraham, Moses, Joshua, David and all the patriarchs were types of the Messiah; that all the rites, ordinances, and sacrifices of the ancient law were symbolical, either of the inward sacrifice of the passions, or of the great sacrifice of the Mediator; and in fine, that there is a spiritual Egypt, a heavenly Canaan and a new Jerusalem represented by the terrestrial Egypt, Canaan and Jerusalem. Thus, if we knew the true meaning of the Hebraic hieroglyphics, and the etymologies of the names of men and places, we would discover in the Scriptures many beauties, sublimities and depths that are now concealed; and be able thus to stop the mouth of incredulity, and remove all the scandals occasioned by the letter that kills. I know that the Jewish Cabbalists, the predestinarian figurists, and the fanatical enthusiasts of all sects and communions have much abused this great truth: but the abuses made of a principle are not sufficient to make us reject it. To be sure there can be no danger of admitting the allegorical sense of Scripture, when our interpretations are confined to illustrate some branch of

the sacred sexenary, are conform to the great plan of Providence, to the analogy of faith and tend visibly to render God amiable, Providence beautiful, and the creatures happy.

The defenders of the Chinese monuments answer in the second place, that since the antediluvian and Noevian patriarchs were fully instructed in our sacred mysteries, they should have transmitted them to their posterity; and since they could and should have done it, it is evident that they really did so. Thus we see why the mythologies of all nations agree in the same principal ideas, how all men from the beginning must have had the same great principles of religion; why these traditions are clearer, purer and more intire in the most ancient nations that first peopled the earth, than in succeeding generations; and why the further we remove from the source, the rivulets are more impure and muddy. In these last and dangerous times, wherein charity is waxed cold, faith almost extinguished, hope expired, and incredulity come to its highest pitch, perhaps Providence has opened a communication to China, that so we might find vestiges of our sacred religion in a nation which had no communication with the ancient Jews, and whose original books, yea, the principal commentaries upon them having been wrote long before the coming of our Saviour, cannot be suspected of imposture.

To augment the force of this proof, and carry it even to a demonstration, let us continue to examine, if there be any such vestiges of this third ternary, or three manifestations of the Messiah in other nations. We proceed from China to the Indies.

All the ancient writers on the Indian philosophy are now gone; and in the few remains of antiquity concerning the Brachmans, there is much more said of their life and manners, than of their learning and knowledge. But their philosophy subsists at this very day; and though greatly altered by the addition of new fables, yet its main body and leading principles seem still the same. In several parts of the Eastern world, are yet to be found the descendants of the ancient Brachmans, who differ from the rest of the people both in their manners and customs, doctrine and language. They preserve among them a secret science, an arcane philosophy; and hand it down from father to son, in a way altogether unknown to the vulgar. Their sacred books said to be sent from God by the prophet Brachma, are undoubtedly very ancient, and wrote in a language peculiar to themselves, which has greatly contributed to their preservation. All the modern accounts of them are pretty much agreed, as to the leading strokes of their religion; and afford us hints more or less plain of the different manifestations of the Messiah. According to the Danish missionaries, the Gods of the Malabarian trinity in India are Biruma, Wischtnu, and Ruddiren, or Isuren. (a) Wischtnu is described by those Bramans as a protector and deliverer, who came nine times into this world to redeem men from destruction, and restore them again to purity. In the first of the thirty four conferences between the same missionaries and the Malabarian Bramans, translated out of high Dutch by Phillips, we find the same triad of divinities (b).

(a) An account of the religion of the Malabarians, in several letters from the most learned Indians to the Danish missionaries. By Phillips. Lond. 1717. Letter I. page 3. and Letter XX. page 94. (b) London, 1719.

There the second of them Wischtnu is said to have been born a man among the Malabarians to save them; and has at different times undergone a vast variety of metamorphoses. Henry Lord, (a) in his history of the sect of the Banians, gathered from their Bramans, as contained in the book of their law called the Shaster, mentions their trinity under the names Bremaw, Vystney, and Ruddery; and speaks of several manifestations of Vystney to preserve, support, and exalt souls to happiness. When we consult the missionaries of the Roman church, we meet with the same truths. (b) 'The Indians have a sacrifice called Ekiam, (it is the most celebrated of all those in India) they sacrifice a sheep, and repeat a kind of prayer with a loud voice, in these words. When shall the Saviour be born? When shall the redeemer appear?' at the same time that the Bramins teach the doctrine of the trinity, they still maintain the existence of one supreme Being. (c) 'The three principal Gods of the Indians are Bruma, Vichnou, and Routren. The greater part of the Gentiles say they are three different divinities, and in reality separated. But many of the Nianiguculs, or spiritual men, assure us, that these three Gods different in appearance, are really nothing but one God. When this God creates, and exerts his omnipotence, he is called Bruma; when he preserves created beings, and gives proofs of his goodness, he is called Vichnou; and lastly, when he destroys cities, chastises the guilty, and makes them feel the effects of his just resentment, he takes the name of Routren.' They tell

(a) London, 1630. (b) *Lettres edifiantes et curieuses, écrites des missions étrangères, par quelques missionnaires de la compagnie de Jesus. Recueil, 9. Paris, 1730. page 33.* (c) *Ib. pag. 50.*

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us that one of these Gods frequently made his appearance on the earth. (a) 'All the Indians agree, that God was incarnate many times; and most of them ascribe these incarnations to Vichnou the second God of their trinity. According to them, this God was never incarnate, but in quality of the Saviour and preserver of men.' In another place, the missionaries attest the same fact. (b) 'The Indian books assure us, that their God Vichnou appeared several times on earth for the good of men, in different forms, and sometimes under the figure of a man.' This God is also represented by them as their teacher and instructor. (c) 'The Votaries of Vichnou pretend, that their God illuminates the souls of his favourite adorers with a celestial light, and informs them of the various changes that have befallen them in the bodies they have animated.' (d) Elsewhere the same Vichnou is called God the preserver of all beings. We find the following remarkable passage, in an Indian book named Bartachastram. (e) 'At the end of Caliougam, a Braman called Vichnou shall be born in the city Shambelam. He shall understand the divine writings, and all the sciences, without spending any more time to learn them, than is sufficient to pronounce one single word. Therefore, they shall give him the name of Sarva Baoumoudou (he who excellently understands all things). This Braman Vichnou, by conversing with those of his own race, shall purge the earth of sinners, a thing impossible to any other, but himself: he shall make justice and truth reign in it, offer sacrifice, and subject the

(a) lb. pag. 52. (b) Id. Recueil, 10. Paris, 1732. pag. 404. (c) Id. Recueil 13. Paris, 1718. pag. 110. (d) lb. pag. 128. (e) Id. Recueil 21. Paris, 1734. pag. 54.

‘ universe to the Bramans. When he arrives at old-age, he
‘ shall retire into the desert to suffer penance. This is the or-
‘ der Vichnou shall establish among men. He shall confirm
‘ the Bramans in virtue and truth, and keep the four tribes
‘ within the bounds of their laws; and then we shall see the
‘ first age appear again. That supreme King shall render sa-
‘ crifice so common among all the nations, that the very de-
‘ serts shall not be deprived of it. The Bramans confirmed
‘ in goodness shall only employ themselves in the ceremonies
‘ of religion and sacrifices. Mortification shall flourish among
‘ them; all the other virtues shall march in the train of truth,
‘ and the light of the divine writings shall be diffused every
‘ where. The seasons shall succeed one another in an inva-
‘ riable order; and the rains, in their proper time, deluge
‘ the plains. Autumn in its turn shall furnish great plenty.
‘ Milk shall flow down in abundance to those who receive it:
‘ the earth, as in the first age, shall be inebriated with glad-
‘ ness and prosperity, and all people enjoy ineffable delights.’
The same doctrine is confirmed to us by Herbelot. (a) ‘ Bes-
‘ chen, says he, is the second of all beings, whom God crea-
‘ ted before the world, according to the doctrine of the In-
‘ dian Brachmans. He is that being whose name signifies,
‘ existing in all things, who preserves the world in its present
‘ state. He is the being who was several times incarnate. In
‘ his first incarnation, he assumed the body of a lion; in the
‘ second, he entered into that of a man; and in the tenth,
‘ which must be the last, he shall appear like a warrior, to
‘ destroy all religions contrary to that of the Brachmans. The

(a) *Bibliothèque Orientale. Paris 1697. pag. 203.*

‘Christians, and particularly the missionaries who have got some knowledge of the Indian religion, affirm that this Beschén is the second person of the adorable trinity, and that the Brachmans ascribe to him qualities in some measure applicable to our Saviour Jesus Christ.’ From all these accounts, it appears evident, that Wischtnu, Vystney, Vichnou, and Beschén are all one and the same God manifested on different occasions for the interests of mankind.

We come next to the Chaldeans. We have already seen, that Nebuchadnezzar King of Babylon, after he had ordered the three children to be thrown into the furnace, said, that he saw a fourth man walking in the midst of the flames, who had a form like that of the Son of God. It is true, some fathers and schoolmen, ignorant of ancient tradition both sacred and profane, pretend, that Nebuchadnezzar said so, because he thought him some son of Jupiter: but by this subterfuge, they confirm the great principle we pretend to demonstrate. The notion of a Son of God that was to descend upon earth, and that, in heaven itself, had a human form, flowed originally from the tradition of our Saviour’s pre-existent humanity, and suffering state. For this reason, the same prophet Daniel calls our Saviour ‘the desire of all nations;’ now, as they could not desire what they had no notion of, they must have had some idea of him, since they desired him. Men that read the Scriptures carelessly skip over such energetical expressions as this, which contain more than numerous volumes.

The Persians had also the same notion of a God-man, under the name of Mythras. He is represented in the hierogly-

phical, symbolical language with the head of a lion and the body of a man, having four wings, two of which mount towards heaven, and two descend towards the earth. The lion was the symbol of the Messiah in the Hebrew hieroglyphics, and therefore, Jacob, in blessing his sons, says, (a) 'Judah,' whom all grant to be the Messiah, 'thou art he whom thy brethren shall praise, thy hand shall be upon the neck of thine enemies, thy father's children shall bow down before thee. Judah is a young lion, he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?' (b) 'The lion of the tribe of Judah,' is an expression made use of in the Revelations, to denote the Messiah, whose invincible force will at last conquer all things. The wings of Mythras, by two of which he mounts to heaven, and by two of which he descends to the earth, may, in conformity to the other symbols, signify his double nature, human and divine.

In another symbol, a serpent twines about the body of Mythras, who is represented with keys in his hand standing upon the globe of the earth. The brazen serpent elevated in the desert was an Hebraic symbol of the Messiah, and this reptile was employed in all nations to represent both the true and false wisdom, the good and evil principle. The Mythras standing upon the globe of the earth with keys in his hand is another symbol, very like that of the sacred oracles, (c) where it is said, 'I am he that liveth and was dead, and behold I am alive for evermore, and I have the keys of hell and death, of heaven and salvation.'

(a) Gen. ch. xlix. 8. 9. 10.

(b) Revel. ch. v. 5.

(c) Revel. ch. i. 18.

There is another wonderful hieroglyphical stone, where we see the God Mythras represented with the Tyara, and all the other attributes of a high priest sacrificing a bull. Over his head are seven stars, and by him all the instruments of sacrifice. Some think that this hieroglyphic is altogether moral, and that it represents the sacrifice of the animal man figured by an ox or a bull; and that this sacrifice can only be made by the middle God, one of whose symbols in Scripture, 'is to have seven stars in his hand(a).' It is remarkable, that in all the hieroglyphical stones of Mythras, there are always two men placed upon each side of the God. The one has a torch in his hand that flames upwards, while the torch of the other flames downwards, to represent celestial love and impure lust. In some of these stones and medals, it is not Mythras, but the goddess Mythra which sacrifices the bull, and we have shown that Mythra is the same with Isis, Urania, Minerva, &c. all different names to express the third hypostasis of the sacred Triad.

In another hieroglyphical stone, Mythras as high priest is represented with two torches in his hand. Out of his mouth proceeds not a floating ribbon, but a sort of sword, or war-like instrument that reaches down to a flaming altar below it. This is another symbol, or attribute of the Messiah made use of in the holy Scriptures, (b) 'out of his mouth went a sharp two-edged sword.'

If we thus suppose a resemblance betwixt the Mythraic or Persian symbols, and the Hebraic or Christian ones, we

(a) Revel. ch. i. 5. 16. and ch. iii. 1. (b) Revel. ch. i. 16. Ibid. ch. ii. 11.
 Heb. ch. iv. 12. Isaiah ch. xlix. 2.

find something reasonable in them, and something worthy of the wisdom of the East so much praised in Scripture: but when we apply them all duely to the material sun, and its different operations and influences, we find little or no meaning in them at all; or a meaning that is low, pitiful and childish. Moreover, it is very odd the literal mythologists should fancy, that the greatest genius's and the learnedest nations among the ancients should have been so trifling as to figure the visible body of the sun, so conspicuous in itself, by dark, enigmatical symbols; to what purpose disguise thus the common phenomena of nature, of the sun's rising and setting by such mysterious riddles? the source of this mistake came from their not knowing, that the sun itself, and all the celestial bodys, in the hieroglyphic style, are but images of something more spiritual; and thus, all the mentioned emblems would be symbols of other symbols, which is diametrically opposite to the first intention of the hieroglyphical language, and the spirit of the ancients who invented it.

The literal or material mythologists pretend in vain to demonstrate, that the ancient Persians adored the material sun, moon and stars, because Herodotus and Strabo say so. These two authors were very bad judges of the true sentiments of the Persians, and of the sublime sense of their symbols. Yea, which is more, these two authors contradict themselves in speaking thus of the Persians. They both say, as we have seen, 'that the ancient Persians had neither statues nor temples, nor altars, because they looked upon it as a folly to have any such edifices and images, and think it ridiculous to fancy, like the Greeks, that the Gods have a human shape.'

Now, if the ancient Persians believed that all these exterior symbols, and representations were useless in divine worship, because the divinity was incorporeal, how can we suppose, that they adored the sun, the planets and the fire, as the ultimate and supream objects of their worship? Is it not far more reasonable to conclude, that in the beginning, these celestial bodys were only looked upon as images or symbols of the Deity, especially, since Zoroaster, the chief of the Persian Magi, defines God in such a sublime manner, as we have seen. The material mythologists laid hold upon this false idea of Herodotus and Strabo, of Justin, Quintus Curtius and some other historians, that were no philosophers, to favour the opinion of the fatalistical doctors who maintain, that since the beginning of the world, God never manifested himself, nor was known, but to the members of the visible church; and that he left all the rest of mankind in a total ignorance of his existence and attributes. Such a monstrous idea of God is the high road to Atheism and incredulity, and tends more visibly, than Paganism itself, to destroy all amiable ideas of the Godhead. Since we have shown, that the Chinese had such clear ideas of the Deity, and of the middle God, why may not the Persians have had the same notions from the oral tradition of the Noevian patriarchs, or from the hieroglyphical symbols engraved by them, and transmitted from generation to generation?

We have already remarked, and we repeat it again, that nothing is more proper to confute this idea of the Pharisaical doctors, Predestinarian fatalists, and Judaizing Christians, than the encomiums made in the sacred oracles of the wis-

dom of the Orientals, called in Scripture, the children of the East. Could the holy Spirit exalt so much the wisdom of the Eastern nations, if they adored the creatures and introduced into their worship signs and symbols of the material sun, of its operations and influences, as objects of adoration? all these insipid ideas are tricks of priest-craft to persuade men, that out of the visible church, there are, and can be no lights, virtues, nor graces. It is hoped, that the learned world will soon open their eyes, and see that the material interpreters of the Pagan religion, have degraded it as much, as the literal commentators have obscured the sacred oracles, by adhering to the letter that kills.

From all this, we may safely conclude, that the symbols and hieroglyphics of the God Mythras were representative of the Logos humanized, either as Lord and conqueror that subdues all to the Father's kingdom, or as the sun of righteousness that enlightens every man that comes into the world, or as sovereign high Priest that immolates the animal man, in order to transform and divinize the soul; according to that fine expression of the Pythagoreans, 'We must first cease to be beasts, and then become Gods.'

We proceed now to the Egyptians, and hope to find in their fables, hieroglyphics, and monuments, many vestiges of the middle God humanized, or of the three states of the Messiah.

Osiris is represented as the Son of the supream God, to whom he gave the government of the worlds, long before the origin of Typhon or the evil principle. During the happy reign of Osiris, all is said to be full of peace, joy, righte-

ousness and felicity, exempt from all moral and physical evil. In this state, he is represented with all the symbols that denote his two natures human and divine. Sometimes with the head of a hawk, by which, as we have seen, the Egyptians denoted the omniscience and activity of the divine nature; at other times, he is represented by the sun, which, among the Hebrews, was always looked upon as an image, symbol, and representation of the Logos humanized; who is therefore called the sun of righteousness, the light of the world, and even that of the new Jerusalem, or heaven. Sometimes, he is represented as a serpent, out of whose mouth proceeds the Mundane egg, which signifies the creating power of the second principle represented by the Hebrews as a brazen serpent. All this seems to regard the pre-existent state of the middle God.

During the reign of Osiris, the Egyptian tradition says, That Typhon revolted against his empire, tore the body of the God in pieces, mangled his limbs, scattered them about the world, and filled the universe with rage and violence. The death of Osiris was annually mourned in Egypt for many days, and afterwards great festivals were celebrated with joy for his resurrection. At these anniversary feasts of the death of Osiris, which were celebrated under different names in all nations, there was a mysterious box carried about in their processions, which contained many different symbols. We cannot now explain them all, without falling into chimerical conjectures, because we have lost the true meaning of the hieroglyphical language; but among these symbols, there are three very remarkable. A young man, a serpent, and a fan for

cleansing of wheat. The young man represented the great Osiris whom they called the deliverer, the conductor, the God-guide, and the soul of the world. The serpent signifies life, and was in all nations the symbol of the middle God. The fan was a symbol to show, that he will thoroughly purge his floor, gather the good wheat into his garner, separate the true seed from the chaff. This same symbol is made use of in the sacred oracles (a). The body of Osiris is nature which was disfigured, shattered, and dismembered by the evil principle. Thus Nature among the ancients, passes for the body of the Deity, his sensible picture or manifestation, as a picture is oft called the person it represents. The God Osiris is also very oft represented with a cross in his hand. (b) ‘ This sacred
 ‘ symbol was common in all the Pagan religions, but especially among the Egyptians. It was engraved upon all their
 ‘ monuments and obelisks, we see it in the hands of Osiris,
 ‘ Isis and Orus, hung about the necks of the God Apis and
 ‘ Jupiter Ammon. It is found also upon the Thyrsus of
 ‘ Bacchus, about the neck of Vestals, upon the sacred vessels,
 ‘ and the cymbals of the Corybantes. It was also a sacred symbol among the Phenicians, and the Goddess of Syria is represented as holding it in her hand, or upon her shoulder.
 ‘ Among the Chinese and American hieroglyphics, this sign
 ‘ is a symbol of perfection, as also among the Tartars. Their
 ‘ Lama or high-priest wears this sacred symbol, and his name Lama in the language of Tartary signifies a cross.’ These ancient customs of nations seem to come from the primi-

(a) Math. ch. iii. 12.
 savages. pag. 441. 442. &c.

(b) See father Lafittau in his manners of the American

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tive tradition of the first men, that the cross was to be the means of salvation to mankind, and of a felicity without end. Hence Socrates, Sozomen, Suidas and Ruffinus, who understood the hieroglyphical language, maintain, that the cross was a symbol of immortality. All this shows, that the Egyptians as well as the Persians, Indians, and Chinese had some notions of the suffering state of the middle God.

In fine, his triumphant state is represented by Osiris crowned, with a sceptre in his hand, to show his total victory and final conquest of the evil principle.

It is no wonder, that we find such hints and vestiges of the three manifestations of the middle God among the Egyptians. Mizraim their common father, who soon after the deluge peopled that country and called it by his name, was grand-child to Noah by Cham. He saw the holy patriarch his grand-father, conversed with him for many years, and so was necessarily instructed by him concerning all the great mysteries of religion. He might therefore have transmitted some knowledge of them by oral or written tradition, that is, by hieroglyphical characters, which was then the usual way of writing or engraving upon stones and mettals.

All the fulsom raillerys therefore of the literal mythologists against the allegorical sense of the Egyptian religion and hieroglyphics are groundless and insipid. To maintain that the first Egyptians were adorers of serpents, crocodiles, cats, reptiles and insects, because these symbols abounded in their temples, is as ridiculous, as to maintain, that the Hebrews were idolaters, because they bowed down before a brazen serpent in the desert, or that the Christians adore a

pigeon, because the holy Spirit is represented in Scripture by this symbol. It is true, that in succeeding ages, when the true sense of the hieroglyphical symbols was forgot, the vulgar Egyptians looked upon the animals made use of in their symbols, as sacred, and having forgot the spirit, adhered to the outward sign; and so fell into the grossest idolatry and wildest superstition. This however cannot be true of the first Egyptians, since, as we have already said, the holy Spirit commends them for their superior wisdom, which would have been ridiculous and impertinent, if this nation from the beginning had interpreted their symbols in the low, mean, absurd, idolatrous sense of the literal mythologists. If the modern French author, whom we have mentioned, had reflected seriously upon this passage of Scripture, and these elogiums made of the first Egyptians by the holy Spirit, he would never have invented his groundless scheme of the Egyptian mythology.

The author of *Cyrus travels* has shown, that the Phenicians or Tyrians had the same notions of a middle God, for besides the supream God, whom they called Bel, which according to Selden, is one of the Hebrew names given to Jehovah, or the supream God, they had also the notion of a second Deity humanized; whom they called Thamnuz, Adon, Adonis, which, according to Hesychius, (a) signifies Lord. The death of Adonis killed by a wild boar, is much the same with the murder of Osiris slain by Typhon. Solemn days were instituted by the Phenicians to bewail the death of Adonis, and afterwards to sing his praises, as risen again. (b)

(a) See Seldenus de diis Syris cap. viii. de Thamnuz. (b) Lucian. de dea Syria. Macrobi. saturnalis. I. cap. xxi.

Lucian and Macrobius assure us, ' That all the people, clad
 ' in mourning, went in procession to a cavern, where the image
 ' of a young man was lying upon a bed of flowers and herbs.
 ' Nine days were spent in prayers, lamentations and fastings;
 ' after which the public sorrow was changed into universal
 ' gladness. Songs and joy succeeded to weeping, and the whole
 ' assembly sung sacred hymns in honour of Adonis risen
 ' from the dead, and restored to life.' Several primitive fa-
 thers mention the same rites, such as St. Jerom, (a) St. Cy-
 ril and Procopius. Yea, some of them, such as (b) Julius
 Firmicus pretend, that the fable of Adonis was a corruption
 of an old tradition concerning a suffering Messiah, and apply
 the Tyrian ceremonies to our mysteries. Is it any wonder,
 that such vestiges should be found among a people that de-
 scended immediately from Noah by Canaan his grand-son?
 it is true, this tradition was soon adulterated, mixed with ido-
 latry, superstition, and even abominations; so that God, by
 the mouth of the prophet Ezekiel, (c) reprov'd the daugh-
 ters of Israel and Judah, for adopting them. The Pharisaical
 doctors, literal mythologists, and predestinarian fatalists still
 confound the abuses, with the original sources, and the fabu-
 lous additions with the primitive traditions.

We come now to the mythology of the Greeks, which we
 join with that of the Romans, because the last borrowed all
 from the first. Both these nations had, from the remnants
 of ancient tradition oral, or hieroglyphical, the idea of a son
 of Jupiter, who was to descend from heaven, where he was

(a) St. Hieron. comment. III. in Ezek. viii. St. Cyril. lib. II. *comp.* in Isaiam.
 Procop. comm. in Isaiam. (b) Jul. Firmicus de myster. pag. 151. (c) Ezek.
 ch. viii. 14.

for many ages before, the God-guide and the conductor of all the celestial Genii, who was to undergo great toils, labours, and sufferings here below, and at last restore all things to their primitive perfection, innocence and felicity. It is true, that the lively imagination of the Greeks, mixed these sacred truths with many indecent fictions, and mistook the different names of the only son of Jupiter for different Deities, heroes, or imaginary princes that reigned during the golden age and since that happy time: but through the vail of these fictions, errors and superstitions, we may still discover the same fund of doctrine, the same great principles of truth, and the same rays of Noevian tradition.

To show, that what I have to say on this subject, is not an effect of meer imagination, but founded upon the doctrine of the most celebrated fathers, I shall premise here a passage of St. Justin Martyr, which I lay down as an authentic text and warrant for all that I shall advance.

This learned father and holy Martyr, in writing to the Emperor Antoninus Pius and the senate, expressly teaches, that (a) ‘all the fables made of, and all the wonders attributed to Mercury, Bacchus, Hercules, Perseus, Esculapius and Bellerophon, were only disguises of some ancient traditions concerning the Messiah.’ Horace and Virgil say the same of Apollo, or the son of Jupiter who was to restore the world to its primitive innocence. We shall see also, that Mars was another name of the middle God humanized. Here then are three Gods, Apollo, Mars, and Mercury all sons of Jupiter, as also five demi-gods, Bacchus, Hercules, Perseus, Es-

(a) St. Justin. Martyr. Apol. secunda ad Anton. Pium pag. 67. 94 &c.

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culapius and Bellerophon, which, as we shall show, are only different names of the middle God, or Messiah; and their fables are only adulterations of what ancient tradition said of his sufferings and triumphs. This will appear more than a probable conjecture, from the following analysis of the etymologies, fables and symbols of these eight Gods and heroes. We begin first with Apollo.

APOLLO, according to Plutarch, was looked upon by all the Greeks, as the same with the sun. He is represented with this symbol over his head, as also with a serpent by him, a crown of laurel, a lyre, a quiver, a bow, and a tripod. All these symbols and hieroglyphics are perfectly applicable to the middle God or Messiah who was called by the Hebrews, The Sun of Righteousness, the Light of the world, the brazen Serpent, an immortal King crowned with glory, the Restorer of universal peace, joy and happiness, the sovereign wisdom author of all prophecies. The quiver and the bow design his conquest over the evil principle called the serpent Python, and therefore, he was named *Ἀπολλων*, the killer or destroyer. It is added in the fable made of this God, and represented in marbles and mettals, that Pan taught him music. We have already shown, that Pan is an universal Numen, and the symbol of the paternal principle, who taught the Messiah the secret of re-establishing one day universal harmony. He is said to have been banished from heaven, and to have lived for many years upon earth, as a shepherd, where he kept the flocks of Admetus or Adametis, which may be derived from the Hebrew word *ADAMAH* that signifies human nature; and so the flocks of Admetus

are the children of men. Thus, the Messiah is represented in Scripture, as a shepherd, and the just, elect, or chosen souls as his sheep, and flock; during this exile, he is said to fall in love with Daphne, which may be derived from DAPHNĒ Opprobrium, Infamia, Degradatio, Corruptio, and so signify degraded intelligences, of whom he is enamoured, and that he pursues by his love, while they fly from him. It is farther added, that he slew the satyr, or faun Marisas or Marfyas, which may be derived from the Hebrew words MARI Rebellio, and SAS Tinea Blatta, Moth, Insect, the rebellious insect who disputed with him in music, emblem of the evil principle who endeavoured to enchant men with false pleasure. Horace seems to have had in view this ancient tradition of a divine person, that was to come down from heaven, when he says, (a) ‘divine Apollo, to whom the great Jupiter has given the function of expiating the sins of the world, come at last, we beg of thee, surrounded with clouds. Alas! wars and slaughter have too long desolated the earth.’ Virgil had the same ideas of a divine Apollo, who was to come down from heaven, to restore the world to its primitive perfection and happiness. (b) ‘The last age sung by the Cumean sybil is come; the great revolution or re-establishment is at hand. Justice is going to return upon the earth, and the happy reign of Saturn is to be restored. A divine child is to descend from heaven. So soon as he is born, the Iron age will cease, and the Golden age will be renewed over all the earth. Be favourable to him, divine Urania, that so thy Apollo may reign every where. Under his empire, all remains of

(a) Horat. ode 2 lib. I.

(b) Virg. eclog. IV.

‘vice shall be destroyed, and the earth be delivered from all
 ‘fear and remorses. He will partake of the divine life, see
 ‘the heroes associated with the Gods; and they shall see him
 ‘governing the world in peace, by his father’s virtue.-----
 ‘Then the earth shall produce all things, of its own accord;
 ‘all wars shall cease, and every thing be restored to its primi-
 ‘tive felicity. Beloved offspring of the Gods, great son of
 ‘Jupiter, see how the earth, the seas, the heavens and the
 ‘whole universe rejoice at thy coming.’

Mars is another name of the middle God humanized. Some derive it from the Hebrew word *ARI* a lion. Thus the Israelites called the Messiah the lion of the tribe of Judah. It may also, as we have said, be derived from the Hebrew word *Haritz* which signifies the Powerful, or the Formidable. The fabulists say, that he was born of Juno, who was impregnated by the simple touch of a flower, without any human commerce. This seems to be a disguise and adulteration of the ancient tradition, that a Virgin was to conceive and bring forth a son, by the power of the holy Spirit alone; for, as we have said, all the female deities were symbols of the third hypostasis. The poets say also, that he fell in love with the terrestrial Venus, which we have shown to be the same with *Psyche* that signifies, according to *Apuleius*, ‘degraded intelligences.’ This Venus was ravished by *Vulcan*, and married to him. Now *Vulcan*, as we have proven, was not only the name of the second hypostasis, but also that of the rebellious Seraphim, and they were both called by the same name *LUCIFER*. Hence arose the confusion of their different fables. The rest of the fiction is altogether ridicu-

lous, and a pure imagination of the poets, I mean that of the iron net, which Vulcan made and cast about Mars and Venus, while they were in bed together. It came, no doubt, from the misunderstanding of some mystic symbols in the hieroglyphical language. We dare not add fable to fable, otherwise we might say, that the mysterious net was a symbol of the incarnation, to which the middle God subjected himself, to rescue human nature from the evil principle. What is sure is, that Mars was always represented with all sort of warlike instruments, and called the God of War, as the Messiah was called by the Hebrews THE GOD OF HOSTS. We do not venture to give these conjectures for demonstrations; all we pretend is, that by the principles laid down in the introduction, and the parallel made of the names, symbols and fables, others more skilled than we, may perhaps find a key to mythology more worthy of the wisdom of the ancients, than that which degrades them to the lowest stupidity, equally unworthy of the divine nature, and all sentiments of common reason. For to be sure, human reason was never so extinct in any rational beings, as to imagine, that the Deity was susceptible of all the follies, vices, and immoralities which the letter indicates. This disparaging idea of the Pagans is meer priestcraft, and imposture. This middle God was adored by the ancient Gauls and Bretons, under the name of Esus, long before they were conquered by the Romans. They represented him as a warlike God, and under his feet several monsters trodden down; as also with the symbol of the Messiah, or the lion destroying a monstrous animal, which represents the evil principle. Such a fundamental maxim was it in all religions,

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to expect a deliverer and a conqueror that was to destroy all moral and physical evil.

Mercury is another name of the middle God humanized. He is called Hermes or Interpreter in Greek, The Word, the universal Teacher of men, the Messenger of the Gods, and the son of the great Jupiter. He is represented with the Caduceus in his hand, which is two serpents that twist themselves about a rod, in order to destroy each other. They represent the combat of the good and evil principle. He is said to reconduct souls to hell, and rescue them from thence. Hence Horace, in speaking of him, says, 'Thou reconductest pure
' souls to joyful habitations. (a) Thou governest intelligences
' stript of matter with thy golden rod, thou art equally agree-
' able to the superior and inferior deities.' The compound word *REPONIS* looks, as if the poet had in view the doctrine of pre-existence. In another ode, the same poet represents Mercury, as the great deliverer, (b) 'Son of Maia, haste, come
' down upon the earth, and return late to heaven, rejoice
' thy chosen people the Romans, and let not our vices chase
' thee away swifter than the wind, but triumph here below,
' and delight thyself to be called our father and our prince.' The poet applies all the ancient traditions of a God-man to the Roman nation, and its universal conquests, as the Jews did what was said of the Messiah, to their temporal glory and empire over all other nations. Mercury is said to be the God of merchants and robbers, which, as we have remarked, may come from a false etymology of the Hebrew word, or, as

(a) Horat. ode. IX. lib. i. Tu pias laetis animas reponis sedibus. &c. (b) Horat. ode II. lib. i. Serus in caelum redeas &c.

some think, from a higher source. The Hebrews very oft represent fallen angels by the titles of merchants and robbers. Thus, Lucifer is said to have lost himself by his negotiations and merchandizing, and the devil is called in Scripture the great robber, or usurper of the divine rights. In this sense, the Messiah may be called the God of robbers and merchants, as he that has an absolute empire over rebellious Spirits. This middle God was also adored by the ancient Gauls and Bretons, long before they were conquered by the Romans. These three Gods Apollo, Mars and Mercury were looked upon as supream, and therefore placed among the Dii Consentes to design the divine nature of the middle God. The other five were called only demi-gods or heroes divinized, and so design more immediately the human nature of the second hypostasis of the Pagan triad.

HERCULES comes from a composition of the two Hebrew or Syriac words, HER, the hero, and KELI or Kuli Armatura, the armed hero, which is the name the Chinese mythologists give to their TIENGIN or God-man. The Phenicians called their Hercules BEN-ALCUM, or BEN-ALCMEN; the invincible son. Hence came the fiction of the Greeks, that he was son of ALCUMENE or ALCMENE. Thus many of the Greek fables turn upon an equivocal interpretation of some Phenician, oriental or Egyptian words, which they did not understand. He is represented sometimes as a little child, that in his cradle crushes to pieces a serpent, and bruises its head, which is the first prediction of the triumph of the Messiah mentioned in Scripture. When he comes to a perfect age, he is represented, as cloathed with the skin of

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a lion, and a maffy club in his hand, walking up and down the earth, to banish from it all monsters and crimes, giants and tyrants. His twelve labours, fo much talked of, were in the ancient, primitive, hieroglyphical ftyle, fo many emblems of the conquets of the great Deliverer: for there never were fuch real beafts and animals, as the Hydra of Lerna, the fiery bull of Marathon, the wild boar of Erymanthus, the ravenous birds Stympthalides, the monster Gorgon with three heads, nor the dog Cerberus that kept the gates of hell. If we knew the meaning of the original names, and the true fenfe of thefe hieroglyphics, we would fee that all thefe imaginary animals are only different figures, types and fymbols of the evil principle; and of its different effects and operations. This feems clear from fome other of the fabulous atchievements attributed to Hercules; fuch as his descending into hell to refcue Thefeus, Pyrithous and many other heroes therein detained; his flaying the dragon that kept the golden apples of the Hefperian gardens; and his killing the great robber Cacus, or the wicked one, fon of Vulcan, or the rebellious fpirit thrown down headlong from heaven. Thefe three laft labours of Hercules are keys of all the reft to intelligent minds, that have juft ideas of the wifdom of the ancients. What confirms thefe conjectures is, that he is reprefented in fome medals, and precious ftones, to be found yet in the clofet of the Great Duke of Tufcany, as a fhepherd that carries away upon his foulders lambs refcued from the great robber, and from ravenous wolves. At other times, he is engraved with the morning ftar over his head, or the rifing fun, while Love takes from him his club, as become ufelefs, with this infcrip-

tion, to 'the invincible God.' All these sacred symbols were preserved from generation to generation, and transmitted from the earliest times after the deluge, to the Greeks, whose poets coined wild fables about them, that had no relation to their original sense, and applied all to imaginary heroes, and facts that never existed nor happened.

BACCHUS was another name of the middle God, or son of Jupiter humanized. He is represented in his infancy, as a divine child, sitting upon a celestial globe full of stars. He is called the God of Wine, and represented with a grape in his hand. This is also one of the symbols of the Messiah, for Jacob in his last prophecy, says, (a) 'He washed his garments ' in wine and his cloaths in the blood of grapes. He shall be ' red with wine.' In other places of Scripture, he is represented as drunk with the wine of indignation for the breach of eternal order. The prophet Isaiah asked, as if he saw our Saviour's coming, (b) 'Who is this that cometh from Edom, ' with dyed garments from Bosrah?' The Messiah answers, ' This is he that is glorious in his apparel, travelling in the ' greatness of his strength; I that speak in righteousness, mighty to save.' The prophet then demands; ' Wherefore art ' thou red in thy apparel, and thy garments like him that treadeth the wine fat?' The Messiah answers, ' I have troden ' the wine-press alone, and of the people there was none with ' me, for I will tread them in mine anger, and trample them ' in my fury; my blood shall be sprinkled upon my garments, ' and I will stain all my raiment, for the day of vengeance ' is in mine heart, and the year of my redeemed is come.' St.

(a) Gen. xlix. 11. and 12.

(b) Isaiah. ch. lxiii. 1. 2. 3. 4.

John, in the Revelations, continues the same allegory, for he says, that the Logos (a) 'treadeth the wine-press of the fierceness and wrath of Almighty God.' This state of the Messiah, represented by the Noevian patriarchs, in the hieroglyphical style, was adulterated, misunderstood, and totally disfigured by the Pagans, who supposed this demi-god drunk with fury and furious with wine. Bacchus is also represented as triumphing over tygers and monsters, subjecting the whole world to his empire. The Thyrsus, which is a military instrument put in the hands of this God, has very oft a visible cross put upon it. The serpent and the lion are his symbols, as well as those of Mythras, Apollo, and Osiris. At other times, he is figured, as lying in a tomb with a Cornucopia in his hand, to show, that his death and sufferings, were a source of universal felicity to mankind. Bacchus was said to be the son of Jupiter and Semele. Now Semele comes from the oriental word SEMELEH, which signifies the Image, or the resemblance, and the Word is called in Scripture the perfect Image of the father. The Greeks, not understanding this etymology, feigned Semele to be a woman, and personified the word, according to their usual custom; Bacchus is the same with Osiris, and in the feasts of Osiris he was represented as a child, and called BENSEMELE, the son or perfect image of the father. He was said to have been shut up in the thigh or loins of Jupiter; which fable came from not understanding the meaning of the Hebrew phrase that expresses the generative power, by going out of the thigh, or loins of a father. This expression is frequent in Scripture. He was called

(a) Revel. ch. xix. 13. 15. &c.

Bacchus, from the word Bacchoth, Lamentari, Lachrymari, to show his suffering state. JAO from Jehovah the Being that is; HEVAN and EVOHE, the Author of Life; ELELEUS from ELOAH, God the Powerful; UES from UESCH the Sire; ATTES from ATTA ESCH, (a) which signifys Life comes from thee, Source of life. SABASIUS from JO SABOI, the Lord our help. Dionysius from JO NISSI, or with a different accent, DIO NISSI, the GOD-GUIDE. Is it possible, that all this similitude of names, symbols, and fables has no relation to something more real and divine, than an imaginary hero?

Perseus is another name of the middle God humanized, according to St. Justin Martyr, who says expressly, that the fable of this demi-God is only a degradation and alteration of the ancient tradition concerning the Messiah misunderstood by the Greeks. The word Perseus may be derived from the Hebrew PERESCH Eques, a horseman or a warrior, and therefore in the ancient hieroglyphics, he was engraved as mounted upon Pegasus, or a winged horse. Thus, the sacred humanity is oft represented in Scripture, as mounted upon a red or winged horse. (b) He is said to have been born of the virgin Danae by the descent of Jupiter in a golden shower. He is very oft painted as Mercury with wings at his feet, and we have already shown, that Mercury was one of the names of the middle God. He has also, for one of his attributes, the Falcon, which was, as we have seen, a symbol of the Deity. Mounted upon his winged horse he combated and defeated

(a) Strabo. lib. x. Suidas upon the word Atys. Bochart Canaan. lib. i. cap. 17.

(b) Zachar. ch. i. 8.

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the three Gorgons from GORGOS, the crushed, or Golgol broke upon the wheel, tormented, condemned to punishment, another emblem of the evil principle. It is said that Minerva, or the third hypostasis of the sacred Triad, changed the hair of these three sisters into serpents, because they had defiled her temple. The sight of these monsters transformed men into stones, deprived them of reason, and made them become insensible to all the charms of true wisdom. The last achievement of Perseus, was to deliver Andromeda from a sea monster ready to devour her. Andromeda comes from the Greek word *Ἀνδρομέδη* VIRIS IMPERANS, which is the same with Psyche, and so signifies, as we have shown, fallen Intelligences, which the true Perseus delivered from the evil principle, represented, very oft in Scripture, as Leviathan, or a sea monster.

The fable of Bellerophon, according to St. Justin, was another symbol of the Messiah. The name may be derived from the Hebrew words BELIL Pabulum and ROPHEN Sanans, the salutary food, the living bread, and this is one of the epithets given to the God-man in holy Scripture. Others derive the word from the Greek *βελῆν φερων*, the bringer of counsel, THE GREAT COUNSELLER; and thus the sacred oracles call the Messiah. There is a great resemblance betwixt the fable of Perseus and Bellerophon. The last, like the first, is represented as mounting a winged horse to combat the chimera, that was composed of the head of a lion, the body of a goat and the tail of a serpent; all symbols of the evil principle, whose head or origin was divine, but by his fall, he contracted a monstrous ugly form, and became a compo-

fiction of impurity and falshood figured by the goat and the serpent in the hieroglyphical language. All the rest of his story is fiction.

Esculapius, according to the same St. Justin, was another type of the Messiah; or at least, the fable of that demi-god was derived originally from an old tradition about a son of Jupiter, that was to become incarnate and come down upon earth, to cure human nature of all its diseases and miseries. Conform to this great idea, Julian the apostate, in justifying Paganism, says, that (a) 'Jupiter the first of all intelligibles generated out of himself Esculapius, and manifested him here upon earth, by the generative life of the sun, he coming down from heaven under a human form, first about Epidaurus, and from thence extending his salutary virtue over the whole earth.' Esculapius then had a double nature, one divine, that was generated from the substance of Jupiter the first of all intelligibles; and another human, that was generated by the prolific power of the sun. The word Esculapius may be derived from the two Hebrew words Eisch and Caleph, the dog-man, and so is the same with Anubis, the faithful barker, or monitor. He is represented with a sceptre in his hand, to show his kingly power. This sceptre is oft entwisted with a serpent, the symbol of wisdom. He is called the God of medicine, which is also a title of the Messiah, as physician of souls. The cock was sacrificed to him, to show all watchful Providence; for in the hieroglyphical style, the cock signified vigilance. It is then no wonder, if the great Socrates desired when dying, that a cock might be sacrificed to

(a) St. Cyrill. contra Julian. lib. vi. pag. 200.

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Esculapius, since he looked upon him as the middle God humanized, or the second hypostasis of the divine Triad.

Thus, in conformity to the great principle laid down by St. Justin Martyr, we have endeavoured to find out the resemblances there are, betwixt the Greek fables, and the ancient tradition of the Messiah, handed down from age to age, tho' adulterated, disfigured, and obscured by succession of time. I say it once more. Is it possible, that all these similitudes in the etymologys, symbols and fables of the Pagan mythology, and the Hebraic theology have no foundation, but pure hazard, or that the parities we have found can be meer fictions forced and accommodated to our system? This we leave to the criticism, examination, and severe censure of the learned, without daring to erect our conjectures into proofs.

C H A P. IV.

OF THE THREE STATES OF HUMAN NATURE
DEGRADED.

WE have endeavoured to demonstrate in the first part of this work, that the original production of the Almighty could not be chaos, darkness, and confusion; that Nature in its primitive state was altogether representative of the divine perfections, and therefore, entirely exempt from all moral and physical evil, sin and suffering. We shall now show, that this was the constant doctrine of all antiquity, both sacred and profane. We begin with the legislator of the Jews. But before we attempt an explication of his divine cosmogony, we must premise the following remarks.

1. Several great men, both of the Greek and Latin Church, of the Roman and Protestant communion, think as the famous Sir Isaac Newton, (a) That we have lost some books wrote by the patriarchs, both before and after the deluge, concerning the creation, first origin and primitive history of the world; and that the book of Genesis preserved was rather a short extract, than an exact copy of these original patriarchal records. It is certain, as Sir Isaac remarks, that Scripture mentions, in different places, several books lost, such as 'the book of the generations of Adam; the book of the wars of God; The books of Enoch.' We do not venture to de-

(a) See Sir Isaac Newton's observations upon Daniel. page. 4. 5.

cide such an important question, but leave it to the decision of the learned.

2. If there be any truth in this conjecture, we must not be surprized, if the transitions from one subject to another be more rapid in the extracts preserved, than in the originals that are lost, and if many particular circumstances be omitted, that would have been very useful to illustrate several curious enquiries concerning the primitive creation and fall of angels and men, tho' they were not absolutely necessary to regulate our faith. These two great principles supposed, till they be more fully demonstrated, we come now to the paraphrase of the three first chapters of Genesis.

The sacred historian Moses thus begins his divine cosmogony. 'In the beginning God created the heavens and 'the earth.' In the beginning, that is, from the beginning of time, when God, so to speak, sallied out of his still eternity to think of finite beings, and to create substances answerable to his archetypal ideas. 'He made the heavens and 'the earth,' that is, an etherial fluid, and solid matter, an immense ocean of light and innumerable spheres that floated therein; or, as some primitive fathers very wisely maintained, the intelligent and material world, the living images and the corporeal pictures: for, as Moses says nothing of the creation of angels, the word heavens or *SHEMIM* may signify, not only the celestial spheres; but also the intellectual inhabitants of these etherial abodes. Whosoever understands the genius of the Hebrew language knows, that it is very energetical and Laconic; and that it very oft exprest a great deal in one word. Unless then we suppose, that Moses contradicted this

great principle admitted by all divines, that the creation is a representation of the divine perfections from without, we must grant, that the true sense of this first verse is, 'In the beginning of time, God created a material world replenished with intellectual inhabitants; innumerable spheres of visible pictures and living images that were exempt from all moral and physical evil, sin and suffering, and altogether representative of the divine perfections.'

Moses, after having defined the primitive pure creation of Nature, in the first verse of his divine cosmogony, passes suddenly in the second, to describe the state of this inferior sphere after the fall of angels, which produced disorder and confusion in the solar system. 'And the earth,' says he, 'was without form and void, and darkness was upon the face of the deep.' All our mistakes on this head come from a false translation of the words, 'the earth was without form and void,' which should be rendered thus; 'The earth became without form and void,' for the Hebrew word *Eithe*, which we translate *was*, signifies equally *BECAME*. The Hebrew words *TOHU* and *BOHU*, which are translated 'without form and void,' are made use of by the prophet (a) Jeremiah, to denote a country laid waste, ruined, and ravaged by enemies. Thus, the meaning of the text must be, 'But the earth, or the primitive abode of rebellious spirits became by their revolt waste, ruined, and desolate, a chaos without form, void of light, and surrounded with darkness, because

(a) Jerem. ch. iv. 13.

‘ all communication with the luminous centre was stopped
‘ and suspended.’

In order to dissipate the chaos and confusion introduced into this part of the creation, ‘ The Spirit of God sat brooding upon the face of the waters,’ that is, the JEHOVAH RUACH, or third hypostasis of the Deity emitted his divine influences into the centre of the abyss, or chaos, to restore life, light and order to the dead, dark, and disordered mass. The first day’s work was the introduction of light into the sphere of lapsed intelligences: The Logos acting from the highest heavens, the seat or abode of the sacred humanity, transmitted light, and, by his all-vivifying Spirit, gave motion and life to the dark orb. Thus, he separated ‘ the light from the ‘ darkness,’ the superior regions from the inferior, called in Scripture the Deep, or the Abyss, where the rebellious chiefs were shut up in perfect obscurity, and where all reprobate spirits are one day to be imprisoned. This infernal region is also called the pit, the bottomless pit, the Tophet, the lake prepared from the beginning of the world for the devil and his angels. We shall see after this, that all the rebellious spirits were not yet shut up therein; but that many of them were condemned to animate brutal forms, even in Paradise, after the dissipation of the chaos.

The second day the firmament was formed, or the atmosphere of the air, by the action of the ethereal fluid, or luminous principle which was created the first day, before the production of the sun or planets. This luminous fluid was the universal agent and primitive spring of nature, and has continued ever since to be so. It was, as we have seen in the first

Part, an image or representation of the uncreated essence, as the solid and transparent bodys were in the primitive, original state of the creation, emblems or shadows of created intelligences. This ethereal fluid directed by laws quite unknown to us, and perhaps very different from the little mechanical rules, observed here below, since a state of degradation, separated the liquids upon the earth, or under the firmament, from the liquids above the firmament, or atmosphere. It is added, ‘and God said, let the waters under the heaven be gathered together into one place, and let the dry-land appear, and the gathering together of the waters called he seas.’ Some think with great reason, that in the paradisiacal earth, the seas did not overflow the most considerable part of the earth, as now, where there is but a small part of dry-land in comparison of the great ocean; and that then the seas, or gathering together of the waters were at the centre in the abyfs, under the dry-land, or shell of the earth. For this reason, the fountains of the deep are said to be opened at the deluge, and St. John, in speaking of the new heavens and the new earth restored to their paradisiacal form after the resurrection, says, ‘That there was no sea there.’ (a)

Upon the third day was performed the separation of the terraqueous solids, inseparable monads, or seminal principles which had been mixed and confounded into one mass, during the chaos. Thus were produced herbs, trees and all sort of vegetables fructified and expanded by the circulation of the aqueous fluids, that insinuated into their slender pipes and channels, by the action of the ethereal fluid, which,

(a) Revel. ch. xxi. v. 1.

as we have said, is the source of life, light and motion to all solid bodys.

The fourth day's work was the formation of the sun, moon, and planets. For by the CHUBBIM, translated stars, are to be understood the wandering ones, and not the fixed astral bodys, which, being without the solar system, had suffered no alteration by the fall of angels. To suppose, that Moses meant by the Chubbim the fixed stars, and that they were made only to sparkle to us in a dark night, is supposing him miserably ignorant of the vast extent of nature, prepossessed with very low ideas of the creation, and thereby authorizing the fulsom railleries of the incredulous, who cry out with reason, that the holy Spirit could not be the author of the childish, unphilosophical system, which the schoolmen attribute to Moses. All the Mosaical description must then be explained of a new world formed in the solar system, quite different from the primitive, original, uncorrupted, angelical creation, where, according to the expression of Ecclesiasticus, 'The works of God never cease from their operations, none of them hindreth one another, nor ever disobey his word.' It is added, 'let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years.' This verse seems to indicate the revolutions of the planets, and their satellites in elliptical orbits about the sun, and the obliquity of the plan of the ecliptic to that of the equator, which produced upon the terraqueous globe, the alternate returns of day and night, of times and seasons, months and years. All these variations, however, are to disappear one day after the

general re-establishment of all things, as we shall show elsewhere. Moses, after having mentioned the function of the Chubbim, or planets, proceeds to describe the creation of the sun and moon, the two most conspicuous luminaries of this terraqueous abode. 'And God made two great lights, 'the greater light to rule the day, and the lesser light to rule 'the night.' Hence some conclude with reason, that in the paradisiacal earth, the light of the sun and moon were far greater than they are now. The prophet Isaiah seems to approve this opinion, when he says, that in the paradisiacal earth restored and renewed at the second coming, (a) 'The 'light of the sun shall be seven times greater than now it is; 'and, that the light of the moon shall be as the light of the 'sun now is.' This opinion seems also evident from the Mosaisical context. Could the moon be said to light the earth in a paradisiacal state, if its rays had then been so languid and dim, as they now are; and if during the two thirds of its course, they did not as now act at all upon the one half of the hemisphere, and were sometimes scarce able to penetrate the clouds and thick atmosphere? Thus, God would have created a nocturnal lamp or light, that did not answer his end. Moreover, St. John says, in the description he gives of the earth renewed and restored to its paradisiacal form, 'that their will 'be no night nor darkness there, such as now;' and therefore there was none in its primitive state, according to the testimony of the forecited prophet, who says, that the light of the moon shall be then as great as that of the sun now is.

The fifth day's work was the production of animals in the:

(a) Isaiah ch. xxx. v. 26.

waters and in the air, which are both called MIM in Hebrew, and which should be translated liquids. Since it is said, that the waters contained the seminal molds of both fishes and fowls, of reptiles and volatiles, and of all moving animals that have living souls. Now we know by philosophical observation and experiments, that the air, as well as the waters, contain these primitive seeds, and therefore Moses calls both MIM or liquids, because they are really such. During this day, the universal agent of nature, the ethereal fluid, directed by the uncontrollable laws of a divine mechanism, gathered together and ranged into different classes the seminal principles, and elementary seeds of birds, fishes, and beasts by its different action upon the homogeneous atoms, or monads of all the animal kind, which had been dispersed, mixed, and dissipated by the chaos, so that their congenial liquors could not circulate, flow into, nor expand them.

The sixth day's work was the creation of man, into whom God breathed immediately a principle of IMMORTAL LIVES, one for the life of the soul, another for that of the body. The chief of this species contained in his loins, as well as all other animals, the seeds or moulds of all his posterity. It is added, that God said, 'Let us make man in our own image, after our own likeness.' Mysterious truth, little understood by the scholastic divines, these Christian mythologists, who have degraded, misunderstood, and disfigured sacred tradition, near as much as the Pagan fabulists! This similitude to God denotes, not only that his soul was made a living image of the pure incorporeal essence by its intellectual faculties of ACTIVITY, INTELLIGENCE, and LOVE; but

even, that his corporeal essence, or paradisiacal vehicle was formed after the likeness of the sacred humanity of the Logos, which divine humanity was, as we have seen, created from the beginning, and is the 'first-born of all creatures.' It is added, 'so God created man in his own image, in the 'image of God created he him, male and female created he 'them.' The woman was not yet made, and therefore it is first said, 'that God created man' in the singular, 'in the 'image of God created he him,' still in the singular to show, that God created at first only one individual, but the plural is made use of in the next phrase of the same verse, to show, that this one individual contained in himself originally the two sexes, or both the principles of fecundity. From this ancient tradition misunderstood, came the wild, ridiculous fable of the Greeks, that man was at first an hermaphrodite, in the gross sense represented by their statues. Thus, the Pagan mythologists understood all in a low, bestial, brutal manner; and this made the Christian mythologists reject the ancient tradition as a fable. Some modern Christian fabulists conclude from this text, that Adam engendred in Paradise, long before the creation of the woman, all the inhabitants of the planets, and a numberless multitude of men, that were not the sons of Eve. All this, tho' possible, yet appears chimerical, and has no foundation in Scripture, in antiquity, nor in philosophy. We must guard against all these fictions, both Pagan and Jewish, ancient and modern; and admit of no traditions, but what are conform to Scripture, the great plan of Providence, and the analogy of faith; and therefore we have rejected all other pretended traditions, but these of the sacred

sexenary already mentioned, and to be explained in the following sheets. Moses at last thus finishes his first chapter, 'And God saw every thing that he had made, and behold it was very good.' There was therefore nothing in the first production of the paradisiacal world, that was bad, neither moral nor physical evil, neither sin nor suffering.

These are the six days works, the generation of the heavens and the earth, or the formation of the solar system, after the chaos and confusion introduced into material nature by the fall of angels. It is very remarkable, that when the Legislator of the Jews speaks of the first original production of angelical nature, as it came pure from the hands of God, he expresses it by one sentence, 'In the beginning God created the heavens and the earth,' to show that this first creation was an instantaneous effect of his Almighty Power: but when Moses describes the formation of the 'Paradisiacal world' in the solar system after the chaos, he divides it into days and intervals, to signify that it was not an immediate momentary effect of the first cause, but produced by a successive co-operation of second causes and natural powers that act by gradation. When God sallied out of his still eternity to think of, and produce finite, he formed the idea of the archetypal world, or of all the different manners by which he could represent himself from without. Then he willed the existence of beings answerable to these ideas, and by one unsuccessive simultaneous act, innumerable worlds of material pictures, and intelligent images were produced: for when God acts alone, independent of second causes, all succession seems incompatible with the high and just ideas we should

have of his omnipotence. If we consider this great principle, and combine it with another already demonstrated, viz. that the productions of a God, whose essence is life, light and love, and who can have no other design in creating, but to represent himself from without, as he is from within, can not be darkness, confusion, and chaos; the reunion, I say, of these two great principles seems to form a demonstration, that there must be an essential difference betwixt the primitive, original, uncorrupted, angelical creation, mentioned in the first verse of the first chapter of Genesis, and the paradisiacal world described in the following verses of the same chapter.

In the second chapter, Moses says, that upon the seventh day God rested from all the works that he had made. This must not be understood, as if God, whose infinite activity does not disturb his eternal repose, totally suspended all fecundity from without, and remained for ever in a barren inaction, inconsistent with the free designs of his infinite love. His unbounded power may display itself for ever and ever, in creating, and multiplying new worlds without end, as we have said in the first Part. What the divine Law-giver of the Jews means by this repose in God, is, that the paradisiacal world was intirely finished, fitted up for the habitation of men, and proportioned to the nature and use of a new species of beings, that were to pass thro' a state of probation, be elevated by degrees to a higher felicity, and fill at last the places of the fallen angels.

In order to have some idea of this paradisiacal earth, we must consult the doctrine of the prophets and apostles, and explain Scripture by Scripture. The sacred oracles always repre-

sent to us the state of the earth, after our Saviour's second coming, as a renovation, a re-establishment, and a reparation. Now things are said to be renewed, repaired, and re-established, only in so far, as they are restored to a first state of perfection, which they had lost. Hence the prophet Isaiah says, that (a) 'at the last day, the earth shall reel to and fro like a drunkard, be removed like a cottage, fall and not rise again; and that (b) God will then create new heavens and a new earth, and the former shall not be remembered, nor called into mind.' St. Peter continues the same doctrine, (c) 'The day of the Lord will come, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, nevertheless, according to his promise, we look for new heavens and a new earth, wherein righteousness dwells.' The Evangelist St. John sums up all the doctrine of the Old and New Testament in these words, (d) 'I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; I John saw the Holy City, the New Jerusalem, coming down from God out of heaven, having the glory of God, and her light was like unto a stone most precious, clear as crystal.' Then he describes this New Jerusalem, as all luminous and transparent, 'because the glory of God enlightned it, and there was no night there.'

The schoolmen, not understanding the Scriptures, speak of the paradisiacal world, as a state little different from the present, and never so much as hint that it was before the fall,

(a) Isaiah. ch. xxiv. 20. (b) Id. ch. lxxv. 17. (c) II Peter ch. iii. 10.
(d) Revel. xxi. 1. 2. 10. 11. 23. 25.

such as it will be after the resurrection. For this reason, they rack their brains to find out the place where Paradise was situated. Some have placed it in the third heavens, others in the moon; others in the middle regions of the air above the earth; others under the earth; others upon the globe of the earth; Some in the North, in that place of Tartary where the Caspian sea now flows; some in the South, where is the land of fire; some in the East, on the borders of the Ganges; or in the isle of Ceylan, or in China; some in Africa, under the Equinoctial Line; others in Europe; the most part in Asia, tho' they do not know where, in America, Mesopotamia, Assyria, Babylonia, Arabia, Persia, or in Palestine. All ridiculous fictions and wild conjectures, which show, that the Christians have quite forgot their religion, as the Jews, and degraded the ancient tradition, as the Pagans! These odd figments, disputes, and uncertainties, have given occasion to the incredulous to look upon the Mosaic description of Paradise as a fiction, like that of the Hesperian garden. Could men of common sense, that reflected upon the curse that happened to the earth since the fall, which changed its form, and upon the deluge, which opened the fountains of the deep, the cataracts of heaven, and shook the pillars of the earth to their very foundations, imagine to find out the seat of Paradise in any spot of our disfigured, altered and degraded globe? had they considered the doctrine of the prophets and the apostles, which still represent the earth after the resurrection, as a restoration, a renovation, and a re-establishment of all things to their primitive form, would they not have seen that during the state of innocence, the whole earth was a Paradise, exempt from all

moral and physical evil, tho' far inferior to the primitive, original, uncorrupted creation before the fall of angels?

We do not however deny, that in a primitive state, there was one particular place upon earth more beautiful than the rest, called the garden of delights, or the garden of Eden, since Moses says in this second chapter, 'And the Lord planted a garden East-ward in Eden, and there he put the man whom he had formed.' This was the seat and the proper abode of the protoplast, of the head and chief of the human race. Some think, that this place was a high mountain far exalted above all the other hills, or eminences of our terrestrial globe. Their conjecture is founded upon this, that in the description which sacred writ gives us of the earth renewed, and restored to its primitive paradisiacal form, there is still a particular place mentioned as the immediate seat and residence of the Messiah, which is called (a) 'The Holy Mountain, the mountain of the Lord, the mountain of his holiness and the joy of the whole earth. As also, the mountain of Zion comely for its situation, and the perfection of beauty.' The prophet Isaiah calls it 'The mountain of the Lord's house, which in the last days shall be established upon the top of the mountains, and exalted above all the hills; and into which all nations shall flow.'

To return to the Mosaic narration, this divine cosmographer adds, 'That God made every tree to grow there that is pleasant to the sight, and good for food, especially the tree of life and the tree of knowledge, and that from this place went forth a river, to water the garden, and then divided itself into

(a) Psalm. xlviii. 1. 2. Ibid. psalm. 1. 2.

four branches or rivers. What a strange pother have not the critics made, to find out the known names of these four rivers called in Hebrew PHISON, GEHON, HIDDEKEL, and PHERAD, which, according to the genius of the Hebrew language, stem all metaphorical names, expressive of the natural qualities and propertys of these paradisiacal rivers! One of the ablest and (a) most learned critics of the age imagines, that these four rivers are the Phasis, the Araxis, the Tygris, and the Euphrates, and consequently that Paradise or Eden was placed in Colchis, now Mingrelia, near the mountains of Turcomania, and that this was what gave rise to the fable of the Golden fleece. Whatever truth there be in this conjecture, it is certain, that by the alterations which happened to the earth degraded since the fall, and dissolved by the deluge, there was, and could be no resemblance betwixt this climate, that country, and these rivers as they now are, and what they were in a paradisiacal state. As the Mosaical narration is rapid and short, the best way to form an idea of Paradise, is to adhere to this great principle already mentioned, that Eden was much the same before the fall, as it will be after the resurrection; and therefore to observe the description which the prophets and apostles give us of the river that will run through it. St. John gives us this pompous description of that river, (b) ‘ And he shewed me a pure river of water of life, clear
‘ as crystal, proceeding out of the throne of God, and of
‘ the Lamb. In the midst of the street, and upon each side
‘ of the river was the tree of life, which bore twelve manner

(a) Father Calmet a Benedictin in his commentary upon this text.
 vel. chap. xxii. 1. 2. 3.

(b) Re-

' of fruits, and yielded her fruit every month ; and the leaves
' of the tree were for the healing of the nations.' This river
then in paradise, tho' a real river, yet was altogether myste-
rious, emblematical and representative of spiritual virtues, as
all the rest of the creation, and endued with qualities suitable
to a paradisiacal state.

After that man was placed in this garden of delights to
dress it, ' The Lord commanded him saying, Of every tree of
' the garden, thou mayest freely eat, but of the tree of the
' knowledge of good and evil, thou shalt not eat ; for in the
' day thou eatest thereof, thou shalt surely die.' Wherefore,
if man had not eaten of the forbidden fruit, he would not
have died. He was to have lived immortal in Paradise, and to
have passed a time of probation in a state of delights, till, be-
ing confirmed in the habits of pure love, he was elevated to
the supream felicity of his nature, the immediate vision of the
divine essence. Till then he enjoyed only the accessory happi-
ness which consisted in the knowledge and enjoyment of pure
uncorrupted nature, of the beauties of the material pictures,
and the society of the living images. During this paradisiacal
state, the sacred humanity of the Logos came down very oft
into the garden, and conversed with him ' face to face, as a
' man with his friend.'

As God never acts by arbitrary wills, that have no foun-
dation in eternal reason ; as he gives no positive laws, purely
and only to try the obedience of the creature ; as these posi-
tive commands are always means, or helps to procure the
obeyer's felicity, and no ways simple precepts to show the
creatures dependance upon and submission to a despotic Le-

gillator; it may be asked, why God planted the forbidden tree in Eden, if it was noxious; and if it was not so, why he forbid the use of it. As Moses says nothing on this head to satisfy the curiosity of men, it seems bold to enquire into what God has not thought fit to reveal: but because the incredulous laugh at the story of the forbidden fruit, we thought that it was fit to hazard some conjectures upon this important subject, which, tho' they do not amount to proofs, yet they are probable conjectures.

In the first chapter of Genesis, God, upon the immediate creation of man, gave him an unlimited permission to eat of all the herbs and fruits of the earth; for God then said, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which there is fruit yielding seed, to you it shall be for meat.' Here there is no exclusion, nor exception made of any tree, not even of the tree of Knowledge, nor of the trees in the garden of Eden, which, tho' not yet planted in that particular spot, yet were then existent, unless we suppose a new creation after the six days works. Upon the first creation of man, then, the tree of knowledge was not yet forbidden. This is another great Mosaic principle, which the schoolmen have no idea of. After this, the fruit of this tree was prohibited, because the use of it became dangerous, for, as we have said, God never imposes any arbitrary laws, which have no reason, nor foundation in the nature of things. In order to discover the reason of this prohibition, we must recal an ancient tradition among the Jews preserved to us by Josephus the historian, (a)

(a) Joseph. antiq. lib. i. cap. 2.

‘ That this tree opened the intellectual faculties, and
‘ heightned its natural vigour.’ This is a precious monument
of antiquity, which ought never to be forgot. Moses con-
firms this idea in the third chapter, when he says, that the tree
‘ was good for food, agreeable to the taste, pleasant to the eyes,
‘ and desirable to make men wise.’ It was a real tree and a
real fruit, but a paradisiacal one, which had in it a real virtue,
to exalt our natural powers, quicken our imagination, and
invigorate our conception. As in this mortal, degraded, de-
generate, enfeebled state of nature, generous wines, and spiri-
tous liquors contribute very oft, not only to renew and rein-
force our exhausted spirits, but also to heighten imagination,
brighten fancy, and poetical enthusiasm; so this paradisiacal
fruit was proper to exalt the intellectual faculties, give them
a more lively conception, wind up the imagination to the high-
est pitch, and thereby sharpen man’s curiosity and natural
desire of knowledge. Now, as the essential duty of man in a
paradisiacal state was to love God, which is the eternal law;
to live continually in the divine presence, and to aspire con-
stantly to the immediate vision of the pure divinity, not yet
allowed him, every thing that employed, and absorbed too
much his intellectual powers in the contemplation and love
of the creatures, was highly dangerous. It seems then,
that man by the frequent use of this tree had already too
much exalted his relish of, and union with material objects.
This desire of enjoying the pleasures, and knowing the won-
ders of the paradisiacal world, had too much engrossed his fa-
culties, and thereby suspended in him the lively exercise of
faith, hope and charity. To prevent his total defection, God

out of mercy forbid him the use of this fruit. That man's superior faculties were thus declining already, before he consummated his first disobedience, seems clear from the following context, for it is added, 'And the Lord God said, It is not good that man should be alone;' therefore there was in him some beginning of declension or defect which was not upon his first creation; for it is said, that God, after having finished the six days works, pronounced that 'all that he had made was good, yea superlatively good,' he here says, that 'it was no longer good that man should be alone;' there is then, in the rapid Mosaic narration, a manifest interval betwixt these two times. God's design in placing man thus in Paradise alone, was to confirm him in the fixed habits of pure love, 'ere he procreated any beings of his kind, that so they might be born and come into existence, with strong habits of good; but man beginning already to decline from the laws of eternal order, God, to hinder him from a further declension, not only forbid him the use of a dangerous fruit; but gave him a help meet for him.

This was the second remedy designed to hinder man from a total defection. God divided the two sexes, and made the woman of man's essence. The Chaldean paraphrast, according to Maimonides and Grotius, renders the Hebrew word *ZELA* translated a rib, by a Part. The Septuagint does the same in other places of Scripture. (a) All this is perfectly conform to what was said above, that man was at first created 'male and female,' with the principles of the two sexes in

(a) The Septuagint translate the Hebrew word *Zela* by the word *Μερος*. Exod. xxxiv. 26. and ch. xxxvi. 27.

him. Here ZELA signifys the Oviary, where the animal molds or seeds are nourished and impregnated, till they come to life. It seems then by the Mosaic narration, Adam lived some very considerable time in Paradise before the creation of the woman; viz. from the time God said, 'that all he had made was very good,' till the time that he said, 'It is no longer good for man to be alone.' Then he created the woman as a help meet for him; she was to be a kind of visible Deity and monitor, to awaken his superior faculties, remind him of his duty, hinder him from being too much immersed in the contemplation and love of the beauties of nature, and thereby relaxing his superior facultys in the exercise of faith, hope, and charity.

It is evident by the Mosaic narration, that our first parents were endowed in Paradise with a divine fecundity altogether conform to the innocence and purity of their paradisiacal state; for man immediately upon his creation was ordered to 'be fruitful and multiply, and replenish the earth;' and tho' we do not say with some, that he exerted this fecundity before the production of the woman, yet there is nothing in the sacred text that obliges us to believe, that he never did so till after the fall. Is it probable, that our first parents deferred to obey the first great commandment, till they were able to produce nothing, but an impious, corrupt, curst and perfidious race? it is therefore next to a demonstration, that in this happy state, they procreated all the human race that fell afterwards with them, and that were condemned since to pass thro' a state of sufferings and expiation. This is so much the more plausible, not to say evident, that we have

demonstrated elsewhere, that under the government of an infinitely good, wise, and just being, no creature can be subjected to punishment, but what has demerited, and therefore must have existed. We shall show very soon, that all antiquity, both sacred and profane, is full of this great idea; and that it was a constant universal opinion of all nations, times and religions, that Adam and Eve procreated all the human race, during a state of innocence. We cannot now imagine, nor comprehend the nature of this divine fecundity in our unfallen first parents; but sure it was conform to the perfection of their exalted, uncorrupted nature. Supernatural charity was the source, measure, and rule of their chaste affection and pure embraces. They procreated in this immortal state from a holy desire of producing numberless living images of the Deity, capable to know and love him.

The Scripture says nothing of the time that our first parents remained thus in Paradise, and therefore, it was bold, not to say impertinent, and even impudent in the schoolmen, to imagine, that Adam and Eve lived in this happy state only an hour, a day, a month, or a year. All these old wives fables throw a vail upon the whole conduct of Providence, render original sin inexplicable, and pave the way to incredulity.

It is true, that in the rapid narration of the fall, Moses says nothing expressly of this great, ancient, and luminous doctrine of our co-existence with, and procreation from our first parents, during a paradisiacal state; but this doctrine is insinuated, inculcated, and evidently supposed in many places

of Scripture, and more particularly in the six following passages.

1. The holy oracles always represent Paradise as our native country, and our present life as an exile. Now can we be said to have been banished from a place, in which we never were? This argument alone would suffice to convince us of pre-existence, if the prejudices of infancy inspired by the schoolmen, had not accustomed us to look upon these expressions as metaphorical, and to believe, contrary to Scripture and reason, that we were exiled from a happy state, only for the fault and personal disobedience of our first parents. Atrocious maxim that sullies all the conduct of Providence, and that shocks the understandings of the most intelligent children of all nations! The answers ordinarily made to them, throw into their tender minds, the seeds of a lasting incredulity, and of this I could give many fatal examples, if this were the proper place for it. I shall content myself to mention one. A great prince of a neighbouring nation equally admired for his superior genius, universal learning, and surprizing talents in political and military affairs, but who lived and died in the most obstinate incredulity, being one day asked, after a long, serious, and familiar conversation with a friend, what had inspired him with such invincible prejudices against revealed religion; he answered, that he had imbibed them early, yea, from his childhood, when he learned his catechism. He said, that his preceptor having entertained him a long time with the story of the forbidden fruit, and the imputation of Adam's sin to all his posterity, he asked, how a just and good God could condemn all the human race for the fault of

one man, to whose crime they had never co-operated, and whose person they had never seen. The tutor embarrassed, made him the common, childish answers of the schoolmen. These insipid replies augmenting, rather than diminishing the difficulties, 'my tender brain,' continued the prince, 'was struck with horror upon every new repetition of that insipid stuff; as I grew up, this sacred horror changed by degrees into a shrewd suspicion, and turned at last into a total contempt of a religion, that was founded upon such a blasphemous tenet.' The same prince added, that pushed by his general curiosity for sciences of all kinds, he had looked into the scholastic theology, and that he had never found any books so proper to nourish in him Deism and incredulity, as the accounts they give of religion. I defy any man to read our vulgar catechisms, on this point, with a sprightly smart school-boy, and hint to him its absurdity, without the child's being struck with the same impressions, as the great prince mentioned.

2. To return to Scripture. The wise man says, in speaking of the eternal Logos, and his pre-existent humanity, (a) 'The Lord possessed me from the beginning of his ways, before his works of old; I was set up from everlasting, from the beginning or ever the earth was.' All this can be said only of the eternal Logos. But what follows, may be applied to the pre-existent humanity of the Messiah, 'when he prepared the heavens I was there, when he encircled the face of the deep, when he established the clouds above, when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, re-

(a) Proverbs ch. viii. 22. to 33.

‘ joicing always before him; rejoicing in the habitable parts of
 ‘ the earth, and my delights were with the sons of men.’ It is
 visible, that Solomon speaks here of a time soon after the crea-
 tion of the world, when the Logos, or God-man, rejoiced in the
 habitable parts of the earth, and when his delights were with
 the sons of men, and therefore, of a time when the earth was
 inhabited only by a pure, innocent and uncorrupted race. Can
 this be said after the fall, when the earth was cursed, and all the
 thoughts of man’s heart were become evil, and evil continual-
 ly? It is only a profound ignorance of the ancient, primitive
 tradition of Pre-existence, that can make men mistake the true
 sense of this sublime text.

3. The author of Ecclesiasticus seems also to indicate this
 paradisiacal, pre-existent state, when after having described,
 as we have shown above, the nature and qualitys of the first,
 original, and uncorrupted creation before the chaos and the
 fall of angels, he adds, (a) ‘ After this, the Lord looked upon
 ‘ the earth and filled it with his blessings, and created man
 ‘ upon it.’ Here the words, ‘ God created man,’ must be un-
 derstood, not only of the head and chief of our species, but
 of the whole collective body and all the individuals; for it is
 immediately added in the plural, ‘ he endowed them with
 ‘ strength by themselves, and made them according to his
 ‘ image. He filled them with the knowledge of understand-
 ‘ ing, and shewed them good and evil. He set his eye upon
 ‘ their hearts, that he might show them the greatness of his
 ‘ works; their eyes saw the majesty of his glory, and their
 ‘ ears heard his glorious voice.’ Now, it cannot be said of

(a) Ecclesiasticus. ch. xvi. 29. and ch. xvii. 1. to 13.

men in a degraded state, 'that their eyes saw the majesty of
' the Lord, and that their ears heard the glorious voice of
' the Logos humanized.' Neither is there any reason to con-
fine the plurals THEM and THEIR to the duality of our two
first parents, since, as we have shown, that idea obscures all
the conduct of Providence, and renders the doctrine of ori-
ginal sin inexplicable. It was then absurd in the schoolmen,
to force the natural sense of the words, and restrain them to
a duality, in order to favour the doctrine of the imputation
of original sin. I leave all upright minds void of cavilling,
judges of the integrity of this explication; and to be sure,
nothing but the prejudices of education could make us adopt
any other interpretation of this plain, palpable text, which
from the beginning to the end is a full exposition of the glo-
rious state of mankind in Paradise.

4. Our Saviour seems to approve the doctrine of pre-ex-
istence, in his answer to the disciples, when they interrogate
him thus about the man born blind, (a) 'Master, who did
' sin? this man, or his parents, that he was born blind.' It
is clear, that this question would have been ridiculous and im-
pertinent, if the disciples had not believed, that the man born
blind had sinned before his corporeal birth, and consequent-
ly, that he had pre-existed in another state, long 'ere he was
born upon earth. Our Saviour's answer is remarkable, 'nei-
' ther hath this man sinned, nor his parents; but that the
' works of God should be made manifest in him.' Jesus
Christ could not mean that neither this man, nor his parents
had ever committed any sin, for this can be said of no mor-

(a) St. John Gosp. ch. ix. 2.

tal: but the meaning is, that it was neither for the sins committed by this man in a state of pre-existence, nor for those of his parents, that he was born blind; but that he was deprived of sight from his birth, by a particular dispensation of Providence, in order to manifest one day, the power of God in our Saviour. Our Lord, therefore, far from blaming and redressing this error in his disciples, as he did these concerning his temporal kingdom, answers in a way that seems to suppose with them, and confirm them in the doctrine of pre-existence. If he had looked upon this opinion as a capital error, would it have been consonant to, and compatible with his eternal wisdom to have past it over so slightly, and tacitly authorized it by such a silence? on the contrary, does not his silence manifestly indicate, that he looked upon this doctrine, which was a received maxim of the Jewish church, as shall be shown very soon, as the true explication of original sin?

5. St. Paul says, in speaking of the origin of moral and physical evil, (a) ‘ By one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned:’ if all have sinned, then all have voluntarily co-operated with Adam in the breach of the eternal law: for where there is no deliberate act of the will, there can be no sin. The apostle does not say, that Adam’s sin was imputed to all, nor that in consequence of Adam’s transgression, all souls created immediately and infused every day into mortal bodys, were subjected to a state of suffering: but that all have sinned by following the example of Adam, who first of all

(a) Rom. ch. v. 12.

succumbed by the sollicitation of the woman, and the woman by that of the devil to the temptation of sensible pleasure, and an ambitious desire of knowledge. The doctrine of imputation, by which God attributes Adam's sin, to his innocent posterity, without their co-operation, cannot be the meaning of St. Paul; for, besides that this doctrine, as we have shown, is altogether incompatible with the divine perfections, the apostle adds in the same text, (a) 'For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.' Now it is certain, that men can only be made righteous by their personal, deliberate and voluntary co-operation with the spirit of grace, or the second Adam. Therefore, according to the rules of parity established here by St. Paul, all became sinners by a voluntary, deliberate, personal co-operation with the disobedience of the first Adam. I do not say however, that all the individuals of the human race eat of the forbidden tree in a literal, material sense; for the apostle assures us in the same text, (b) 'that all did not sin after the similitude of Adam's transgression.' Eden called in Scripture, the holy mountain of the Lord, was properly the seat and abode of the protoplast, of the original pair, where the Logos came down and conversed with them under a visible form. All the race of men pre-existent with them, were not admitted to this sacred abode; it could not have contained them; they lived in the rest of the glorious paradisiacal earth; but by the temptation of degraded intelligences, that inhabited our terrestrial globe, they all fell into disobedience against the eternal

(a) Romans. ch. v. 19.

(b) Rom. ch. v. 14.

law, by the false love of natural knowledge and sensible pleasure. The beautys of the uncorrupted creation, and the pleasures they felt in the enjoyment of paradisiacal objects, suspended in them the exercise of the supernatural virtues of faith, hope, and charity. This is original sin, not imputed to innocent souls that come pure out of the hands of God, when infused into mortal bodys: but this sin was really committed in a pre-existent state by all the individuals of the human race, that are now condemned to the sufferings and miserys of a mortal life. The meaning then of these words, ' By one ' man sin entered into the world' cannot be, that for the sin of one man, all were condemned, far less that this sin was imputed to all Adam's posterity tho' guiltless; but the meaning is, that the protoplast first, as head of this hierarchy, like Lucifer chief of the rebellious angels, gave the bad example, and all the human race co-existent with him in Paradise, soon imitated his crime, not by the same physical act, but by the same moral inordinate principle.

6. In fine, St. Paul seems to confirm the same doctrine in the same epistle, when he says, (a) ' For the children being ' not yet born, neither having done good nor evil, it was ' said unto Rebecca, Jacob have I loved, but Esau have I hated.' We have already demonstrated in the first Part, that by St. Paul's doctrine, and the whole tenure of the Scriptures, election and reprobation are not effects of God's arbitrary despotic wills, nor acts of his absolute sovereignty; but that his love and hatred depend upon the moral dispositions of the creature; not that these moral dispositions are the first causes

(a) Romans. ch. ix. 11. 12. 13.

of his love, which is purely gratuitous and disinterested, but the occasions and reasons of his preference of one of them to another. All this has been fully cleared up already, and the mouths of the Predestinarian fatalists stopt by reason, Scripture, and universal tradition. To return to our subject; since God says, that he loved Jacob and hated Esau ere they were born, and before they had done good or evil in this mortal life, since God's love and hatred depend upon the moral dispositions of the creature; and in fine, since there can be no moral, nor immoral dispositions in the creature, before its existence, it follows clearly, that if God hated Esau type of the reprobate, and loved Jacob type of the elect, before their natural birth, they must have pre-existed in another state. This would have appeared to be the natural sense of the text, if prejudices imbibed from our infancy more or less, had not blinded the minds of Christian doctors to the same degree, as Judaical prejudices darkened those of the ancient Pharisees; so that they both read the Scriptures without understanding them.

If it be said, that all these texts are obscure; that pre-existence is only drawn from them by induction, and that this opinion is not revealed in Scripture by express words; I answer, that the doctrines of the immateriality and immortality of the soul are no where revealed expressly in the sacred oracles of the Old or New Testament; but because all their morals and doctrines are founded upon, and necessarily suppose these great truths: therefore they are as clearly revealed, as if they were literally expressed. We may say the same of pre-existence. This doctrine is no where expressly revealed, as an article of

faith, but it is evidently supposed in the Wisdom of Solomon, by the author of Ecclesiasticus, by our Saviour's silence, by St. Paul's comparison, and by the sacred doctrine of original sin, which becomes not only inexplicable, but absurd, repugnant, and impossible, if that of pre-existence be not true. The holy Scriptures contain all the necessary and essential truths of religion, and all the great principles of divine wisdom, that serve to justify eternal Providence; but they do not always digest these sublime truths into a regular philosophical scheme.

Thus, we have endeavoured to demonstrate, that the doctrine of pre-existence is perfectly conform to that of the holy Scriptures. It would be easy to show this luminous doctrine was a constant, universal, ancient tradition of the Hebrew church before the Incarnation, and that for this reason.

(a) Philo says, 'Our soul having lost its heavenly mansion, came down into this earthly body as a strange place:' but because little account is now made of the Rabbinical traditions and learning, we shall supersede these proofs.

The schoolmen will here cry out, that this doctrine of pre-existence was condemned by the fifth general council, in the fifth century. I answer, that there are two opinions about pre-existence, of which one is highly blameable, and has been justly condemned: but the ignorance of the schoolmen is so great, that they confound the two, and maintain that both were equally condemned, because they follow each other, and never ascend to the true sources of antiquity.

The first opinion is that of the Origenists and Priscillianists. It supposes, that the pre-existent souls of men were

(a) See Cudworth. pag. 798.

Nóes, or pure spirits, divested of all matter; that they were not embodied, till they became cold to divine love; that the material world was created only for the punishment of lapsed spirits; that the union of souls with matter is incompatible with the beatific vision; that this supream felicity of our nature consists in having no bodies to animate; that pure intelligences in a pre-existent state were a portion of the rebellious angels; that having lost the relish of the divine union, they were precipitated into the bodies of planets, and men; and that they can never be totally re-established, till they become again pure spirits, without any union with matter. This absurd system destroys at once three articles of faith; the doctrine of the creation of our first parents composed of soul and body in a paradisiacal state, after the fall of angels; the hypostatic union of the Word with a human nature, that is to be eternal; and the resurrection of our glorious bodies, that are to partake of our everlasting felicity in heaven. St. Jerom, St. Gregory of Nyssa, St. Augustin, and St. Cyril of Alexandria attacked and confuted this opinion, before the fifth general council held at Constantinople. This OEcumenic council pronounces anathema against all those who maintain the fabulous doctrine of pre-existence in the Origenian sense. It was not then the simple doctrine of pre-existence, that was condemned by the council, but the fictitious mixtures, and erroneous disguises, by which this ancient tradition had been adulterated by the Origenists. All the fathers that lived after the sixth century, as also the second council of Prague, condemn this false idea of pre-existence, in the same sense, as the Constantinopolitan fathers.

There is a second opinion about pre-existence, that never was condemned by the church ; it supposes, that all the individuals of the human species composed of soul and body, were procreated by Adam in Paradise ; that they all co-operated to his disobedience, partook of his crime, sinned voluntarily with him, and so were justly punished for this co-operation. We have shown, that this was the constant tradition of the Jewish church ; and confirmed by the doctrine of the Scriptures, both Old and New. (a) This opinion of pre-existence was also very ancient in the Christian church, 'ere the Origenists spoiled it with the Pythagorean and Platonic fictions. Clemens Alexandrinus, Origen's master, taught it as a divine tradition authorized by St. Paul himself in the above-mentioned text. Yea, Ruffinus in his letter to Anastasius says, (b) ' That ' this opinion was common among the primitive fathers.' It was therefore a supine ignorance, in the schoolmen, to trump up the pitiful doctrine of the immediate creation of souls ; which degrades all the divine perfections, and renders the sacred doctrine of original sin inexplicable and impossible.

If it be said, that the church has adopted the doctrine of immediate creation, as an article of faith. I answer, that tho' this were true, as it is not, yet this immediate creation is not to be understood in the sense of the schoolmen. We grant, in opposition to the doctrine of spiritual generation, or traduction, that all souls were immediately created when infused into bodies, and infused when created : but then this immediate creation and infusion of souls, must be understood of their

(a) See Cudworth's intellect. syst. and Dr. Henry More, of immortality book II. ch. xii. (b) See Vind. August. by Card. Norris.

primitive, paradisiacal, immortal bodies, and no ways of their present, mortal and corruptible machines, which are not their true bodies, but obscure prisons in which they are confined, or crusts superinduced by the fall. God having given to our first parents, a pure, unspotted fecundity, while in a state of innocency, he created souls immediately, to infuse them into paradisiacal bodies, and so all the individuals of the human species were procreated before the fall, and existed with Adam in Paradise. There is nothing in the fathers, nor councils that contradicts this doctrine; yea St. Gregory of Nyssa seems to favour it, when he says, that God is the creator of souls, in the same sense, as he is the creator of bodies. Now, as the organical moulds of all the human species were formed from the beginning, and shut up in Adam's loyns, so were their immortal souls. Thus, the systems of paradisiacal pre-existence, and immediate creation may be re-united, the divine wisdom, equity, and goodness justified, and original sin luminously explained, without adopting either the Origenian errors, or the scholastic fictions.

This then was the glorious and happy state wherein men were at first created, when exempt from all moral and physical evil, sin and sufferings, they conversed with the sacred humanity of the Logos; when they saw the majesty of God humanized, and heard with their ears his glorious voice; when his delights were with the sons of men; when he lived and reigned with them as God-guide and leader, pastor and instructor. After that the Legislator of the Jews had rapidly described this primitive, pre-existent, original state of men, he proceeds in his sacred cosmogony, to explain the cause and

source of their defection, degradation and exile from this happy abode, which is the second state of nature.

Moses begins thus his third chapter of Genesis. 'Now the serpent was the most subtle,' or, as the Septuagint renders the Hebrew word, the most intelligent, 'of all the beasts of the field; and he said unto the woman, What hath God said, you shall not eat of every tree of the garden?' we shall show afterwards, that by this serpent must be understood a degraded, fallen intelligence, which animated the creature we now call a serpent. Moses continues, 'and the woman said unto the serpent, we may eat of the fruit of all the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, you shall not eat of it, neither shall you touch it, lest you die. And the serpent said unto the woman, you shall not surely die; for God doth know, that in the day you eat thereof, your eyes shall be opened, and ye shall be as Gods.' According to the schoolmen, the devil was set loose from the abyss, by an express permission of heaven, to tempt and lay a snare for our innocent parents, entered into the body of a serpent, and made this beast speak and reason. We shall show hereafter, that this is a meer fable, more ridiculous, more absurd, more unnatural, and more incompatible with the divine perfections, than any fiction of the Pagan mythology. The animal, now called a serpent, was a paradisiacal animal united to a degraded intelligence, as all the other beasts of the field that spoke and reasoned. He was subjected to man to humble his pride. Weary of this subjection, desirous to shake off the yoke, and render human kind unfaithful as himself, he endeavoured to

seduce Eve, to tempt her by the irregular desire of knowledge, and the inordinate love of pleasure, and engaged her to eat of the forbidden fruit, which had in it a natural virtue to augment our intellectual powers, and heighten our sensation of material objects, for it is added, 'When the woman saw that the tree was delightful to the taste, pleasant to the eyes, and a tree to be desired to make men wise, she took of the fruit thereof and did eat, and gave also unto her husband, and he did eat, and their eyes were opened, and they knew that they were naked.' It was not the simple disobedience to a positive or arbitrary command, that was the source of our first parents sin and misery; but the dispositions and motives, by which they eat of the forbidden fruit, that is, an inordinate ambition of natural knowledge and pleasure. This by degrees infected and corrupted their souls, and hurried them at last into a formal rebellion and contempt of the divine command. Moses, in his rapid narration, does not mention all the previous steps they made, ere they consummated their crime; nor all the efforts of almighty power, wisdom and goodness, to stop their total defection; nor all the essays the devil made, to seduce them: but it is no ways reasonable to believe, that this defection was instantaneous; and that two creatures so perfect gave all of a sudden, like two dupes, into the snare of the evil spirit. Their defection was no doubt gradual, as that of the angels. To suppose the contrary, is to throw a veil upon all the conduct of Providence, and to fancy that God is upon the catch to surprise his creatures, and that he remained a peaceful spectator of their beginning declension, without making any efforts to prevent their total defection.

It is true, that all his conduct, with intelligent natures, is regulated by their free determinations, that he never forces them by omnipotent wills, that he proportions and even submits, so to speak, his action in, and upon them, to their voluntary deliberations: but on the other hand, it is also certain, that he refuses them no succours necessary to prevent their ruin. We must then suppose, that God displayed to men in a primitive state, as to the fallen angels, all the efforts of his power, all the treasures of his wisdom, all the charms of his goodness, to hinder their total apostacy, without violating their liberty. Notwithstanding all these efforts, they yielded by degrees to the weakness inseparable from finite. The shades and gradations of their fall were various, and all this required time and a long succession of infidelities, tho' not mentioned in the rapid Mosaical narration, which, as some think, is rather an abridgement, than a full detail of that great legislator's original writings. To look therefore upon the sin, fall and degradation of human nature in a paradisiacal state, as instantaneous, is the high road to incredulity, and diametrically opposite to all the ideas we ought to have of the divine goodness, and the original perfection in which he created us.

So soon as men had satisfied their passion, and consummated their crime, their eyes were opened, and they knew that they were naked, they saw the fatal effects of their disobedience, the happy state they had abandoned, the misery into which they had freely thrown themselves; they felt too late that they were stript of their innocence, and that they had disobeyed the laws of eternal order, in hearkning to the evil principle. Soon after their crime, ' They heard the voice of

“the Lord God walking in the garden, in the cool of the day.” This as we have already remarked, cannot be said of the pure incorporeal essence, who being infinite and immense, cannot move from one place to another; and therefore this must be understood of the sacred humanity who appeared to them under a visible form, not only then, but as he had done, it seems, many times before, since they show no surprize at this apparition, and therefore were accustomed to it. So soon as they heard this voice, “Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden.” They could not be so stupid and ignorant, as to imagine, that they could shun the presence of the omnipresent Being, whose essence is immense, tho’ unextended, and therefore, this must be understood of the corporeal visible appearance of the sacred humanity; and this is so much the more evident, that the sacred humanity spoke to them with an audible articulate voice, and said, in calling upon Adam by his name, “where art thou?” struck and confounded by the divine presence of the Logos humanized, they acknowledge their crime; but to excuse themselves, the man accuses the woman, and the woman throws all upon the serpent.

Then God-man pronounces sentence of punishment against them, and all the human kind. This alone is sufficient to prove, that all the human race was guilty, and that they all sinned voluntarily and deliberately, and therefore, that all pre-existed with their first parents in a paradisiacal state; for, as we have said, and can never enough repeat, God could not condemn a numberless multitude of innocent souls for the sin of a man with whom they had no relation, for a

crime with which they did not co-operate, and of which they were altogether ignorant, as not yet existent. Adam, according to the ancient tradition of the Hebrews, signifies, not only the chief and head of the human species, but also the collective body and all the individuals of our kind. All the human race therefore, co-existed with Adam in Paradise, sinned in, and with their first parents, and co-operated voluntarily with their disobedience, not perhaps by the same physical act, but by the same moral dispositions, by abandoning themselves to the irregular love of knowledge and pleasure. Hence it is, that ever since, the two great sources of all the crimes committed upon earth, are the false thirst of natural knowledge, which engenders errors, blasphemous schemes, and incredulity; and the irregular love of pleasure which begets all sort of impure desires, gross vices, and monstrous passions.

The sacred humanity begins first with the serpent and speaks to him thus. ‘Because thou hast done this, thou art ‘curled above all cattle, and above every beast of the field.’ Therefore all the brutal species was cursed, for the serpent could not be cursed in a higher degree than his fellow animals, unless they had been cursed in a lower degree, and consequently, they were also criminal. As the word MAN, must be understood, in a collective sense, of all the individuals of the human kind, so the word SERPENT, must be understood, in a collective sense, of all the individuals of the brutal kind, that is, of all degraded intelligences that imitated the example of the serpent, in contributing to the defection and temptation of man. ‘Upon thy belly shalt thou go, and dust ‘shalt thou eat all the days of thy life.’ The form of that

animal, which we now call the serpent, was then altered from what it was, in Paradise; and instead of living upon paradisaical fruit, it is condemned to crawl and feed upon all the filth and purulent matter of the universe. ‘And I will put
‘enmity between thee and the woman, and between thy
‘seed and her seed; it shall bruise thy head; and thou shalt
‘bruise his heel.’ The evil principle is oft represented in Scripture by hideous, brutal forms, by the serpent, the dragon, the leviathan, the devouring, roaring lion, not, as we shall show, in a merely allegorical; typical; and symbolical sense, but in a real, physical, literal one, because these brutal forms are intimately united to, and animated by degraded intelligences. This text therefore was looked upon by all the primitive fathers, as a clear prediction of the suffering and triumphant state of the Messiah: The evil principle was to bruise the heel, the inferior part of the sacred humanity; but the Deliverer and Conqueror was to bruise the head of the serpent, that is, the infernal powers.

Then God-man pronounces sentence against Eve, and in her, against all the female kind, ‘and unto the woman he
‘said, I will greatly multiply thy sorrows in thy conception;
‘in sorrow shalt thou bring forth children, and thy desire
‘shall be to thy husband, and he shall rule over thee.’ Hence all the fathers say, that if the woman had never sinned, she would not have suffered in child-birth; as she would have conceived without cupidity, so she would have been delivered without pain. There was then a great change made in her natural constitution and corporeal fabric, for if it had been such as it now is, child-birth without anguish, pain and sor-

row would be impossible without a miracle. All these fine hints in the rapid narration of Moses, contain wonderful truths, which common divines overlook and understand nothing of.

The Logos humanized proceeds next to pronounce sentence against the man; 'and unto Adam he said, Because 'thou hast hearkened unto the voice of thy wife, and hast 'eaten of the tree which I commanded thee not to eat, cursed is the earth for thy sake,' or because of thee. Theodotion reads, and translates this text thus; 'Cursed is the earth 'because of thy transgression. In sorrow shalt thou eat of it 'all the days of thy life: thorns and thistles shall it bring 'forth, in the sweat of thy face shalt thou eat of it, till thou 'return to the ground, whence thou was taken.' Since all the children of Adam were condemned to the same labour, misery and punishment, they must all have been personally guilty, and therefore must have pre-existed. By the rest of the curse is expressed the total change, deformity and sterility of physical nature by the fall. As the beautys of the material world had vitiated and seduced human souls; as the delights of the paradisiacal state, which were but their accessory happiness, had intoxicated them, and made them forget the supream felicity of their natures, it was necessary, in order to reclaim them, to cast a veil upon all these ravishing and beautiful scenes. The divine activity, that manifested itself in nature, did not change all, as after the fall of angels, into a perfect chaos, but it was greatly suspended, and by this suspension, the circulation of the active luminous principle was interrupted, the original transparency of terrestrial objects was

lost, and the whole of matter, in the region which man inhabits, became barren and opake, full of contrary, opposite and self-destructive elements. The situation of the earth was changed with regard to celestial bodies, and their influences, irradiations, and splendor became less strong. The seasons were altered, and all the changes made that could produce the sterility threatened by the curse. Nature in these inferior regions was no longer such as in its original state, a picture of the divine perfections, it became a prison, an exile, a valley of tears, and a place of punishment, wherein all is adapted to the state of souls that suffer, and that must be purified by their sufferings. This is (a) ‘ the curse under which
‘ the whole creation is said to languish and groan, till it be
‘ delivered from the bondage, to which it was subjected by
‘ the fall, into the glorious liberty of the sons of God.’

After man had reduced himself to this miserable state, the Lord God said, ‘ Alas! Is man become like unto us by knowing good and evil?’ For so the Hebrew words may, and ought to be translated. It is, as if the Logos had said, I made man after our own image and likeness, but by his fatal ambition of knowledge, and his inordinate love of pleasure, how unlike to us is he become! God continues, ‘ And now lest
‘ he put forth his hand and take also of the tree of life, and
‘ eat and live for ever, I will send him forth from the garden.’ That is, lest he content himself with the accessory happiness in a state of immortality and delights, and aspire no longer to the supreme felicity of his nature, which is the immediate vision and pure love of God; lest he become thus immortal in

(a) Rom. ch. viii. 20. 21. 23.

a state of degradation, and live for ever therein, I must send him out of Paradise, and reduce him to a mortal state, where sufferings and physical evil shall cure him of moral evil, and give him a disgust at the state he has brought himself to, and make him feel continually, that he was not made for the enjoyment and love of the creatures, but for me alone. Thus, all God's punishments are remedys, and all his judgments, mercys.

Moses concludes his narration of the fall by these words. 'The Lord God drove man out of the garden, and surrounded Eden with cherubins and a flaming sword.' The word translated Cherubin may be rendered Exterminating Angels, and the words flaming sword or LAHAT ARAB should be translated DEVOURING FLAME. If we retain the common translation of LAHAT ARAB, then cherubins with their flaming swords, is an image, like that of the angel whom Balaam saw, with a sword drawn in his hand, or that of the exterminating angel that destroyed seventy thousand Israelites, after that David had numbered them; and an hundred and eighty five thousand Assyrians in one night. The cherubins then with flaming swords sent to Eden signify, that God abandoned this garden of pleasure to exterminating angels and devouring flames, in order to deface and destroy all shadow and appearance of this beautiful abode, which had been the proper residence, seat, and throne of our first parents or heads of the human hierarchy, during their state of innocence, perfection and paradisiacal glory. Thus the earth being cursed, and Eden destroyed, our terrestrial globe was changed into a desert, an exile, a prison, a valley of tears where all moral

and physical evil abound, and this is the second state of the world or of nature lapsed and degraded.

Let us now search the Scriptures, to see if we can find any vestiges of the third state of the world, when the earth shall be restored, renewed, and re-established in its primitive, original, paradisiacal beauty. The prophecies of the Old and New Testament, are full of this great truth; but the most part of Divines give no attention to them.

We begin with the prophet Isaiah. In speaking of a glorious state of the earth, which is to happen after the resurrection, the last day, and final judgment, he says, (a) 'The Lord will comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord.' Ezekiel adds, (b) 'the earth that is desolate, will become like the garden of Eden.' Can there be any words more clear and express to denote that one day the earth is to be restored to its primitive, original, paradisiacal form? The schoolmen, these ignorant fabulists, and mythologists, not understanding these sublime texts, explain all, as we shall see, of a glorious state of the hierarchy, which is to happen before the last day, and so fall into Judaism, while the enthusiasts, and figurists, understand all in an allegorical, spiritual sense, without any relation to this glorious renovation of the earth. But to confound all their miserable commentaries, we shall see by the following prophecys that they can neither be explained of a temporal state of the church militant here below, nor

(a) Isaiah. ch. li. 3.

(b) Ezek. ch. xxxvii. 35.

of a purely celestial state after the universal restitution of all things.

In the first place, the state of the earth renewed is represented as a state of universal peace, that is to last for ever. (a) 'And it shall come to pass in the last days, that the nations shall beat their swords into plow-shares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.' (b) The prophet Micah repeats the same prediction, almost in the same words. It would be ridiculous, to apply this conversion of swords into plow-shares, and spears into pruning-hooks, to a purely celestial, angelical state. It is plain, that by these natural and rural images, is represented a state, such as that of Paradise, when men lived in perfect innocence, peace and union; and amused themselves with the agreeable exercises of agriculture and gardening. For so Moses represents the state of our first parents in Paradise. The prophet Isaiah adds, 'The whole earth shall be at rest, and in quiet; and break forth with singing.' Have we ever yet seen a time in the church militant, of such universal peace? have there not been as many wars among princes, and revolutions in empires, since the Incarnation, as before? Those predictions then, have not been yet fulfilled in the church militant upon earth, and cannot regard the church triumphant in heaven.

2. This glorious state of the earth in the last days, is painted, as a state of universal, permanent sanctity and knowledge. (c) 'The earth shall be full of the knowledge of the

(a) Isaiah, ch. ii. 4.

(b) Micah, ch. iv. 1. 2. 3.

(c) Isaiah, ch. xi. 9.

‘ Lord as the waters cover the sea ; (a) and God will destroy
 ‘ the covering cast over all people, and the vail that is spread
 ‘ over all nations ; and the reproach of his people shall be ta-
 ‘ ken away from all the earth. (b) The glory of the Lord
 ‘ shall be revealed, and all flesh shall see it. (c) They shall
 ‘ by my people, and I will be their God: and I will give
 ‘ them one heart, and one way, that they may fear me for
 ‘ ever. (d) I will pour out my spirit upon all flesh. (e) After
 ‘ these days, saith the Lord, I will put my law in their in-
 ‘ ward parts, and write it in their hearts: and they shall teach
 ‘ no more every one his neighbour ; for they shall know me,
 ‘ from the least to the greatest. (f) Neither shall they defile
 ‘ themselves any more with their idols, nor with their detest-
 ‘ table things, nor with any of their transgressions ; but I will
 ‘ cleanse them, so they shall be my people, and I will be their
 ‘ God. They shall have one shepherd ; they shall also walk
 ‘ in my judgments, and observe my statutes for ever.’ There
 never was such a state of universal sanctity and knowledge in
 the church militant upon earth ; and it would be ridiculous,
 to explain all these prophecys of the church triumphant in
 heaven, and to say, that souls, admitted to the beatific vision,
 shall no more defile themselves with idols. In all these texts,
 there is still mention made of the earth, of a total sanctificati-
 on to be made of it ; all seems to denote a middle state betwixt
 the present pollution, corruption, and degradation of this
 terrestrial mansion ; and that of a total, universal restoration
 of all things, in a purely angelical, celestial, ethereal state:

(a) Isaiah. ch. xxv. 7. 8. (b) Ibid. ch. xl. 5. (c) Jerem. ch. xxxii. 38. 39. (d) Joel. ch. ii. 28. (e) Jerem. ch. xxxi. 33. 34. (f) Ezekiel. ch. xxxvii. 23.

Now this middle state, betwixt these two extreams, can be no other, than the paradisiacal state of the earth renewed and restored to its primitive lustre and beauty.

3. In fine, this state of the earth renewed is to be a state of universal, permanent felicity, where there shall be no more physical evil, nor suffering; as well as no moral evil, nor corruption. (a) 'In these days, God will swallow up death in victory, and the Lord God will wipe away all tears from their faces, and the rebuke, or punishment of his people shall he take away from all the earth. (b) The wolf shall dwell with the lamb, the leopard ly down with the kid, and the calf with the young lion; and a little child shall govern them. The asp, nor the cockatrice, shall not hurt nor destroy in all my holy mountain, saith the Lord.' * St. Irenaeus explains this text of the re-establishment of the animal kind to their paradisiacal form, when deprived of all their fierce and noxious qualities, they shall be subjected to man, as before the fall. (c) 'The desert shall rejoice, and blossom as the rose; the parched ground shall become a pool, and the thirsty land springs of water.' By the desert, the parched ground, and the thirsty land, are meant here, the whole earth, and not any particular spot of it; for such is our terrestrial globe become, since the fall, in comparison of its paradisiacal beauty. The prophet continues; 'No devouring lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with

(a) Isaiah. ch. xxv. 8. (b) Ibid. ch. xi. 6. 7. 8. (c) Ibid. ch. xxxv. 1. 7. 9. 10. * S. Irenaeus contra Haereses. lib. V. cap. xxxiii.

‘songs, and everlasting joy upon their heads; and all sorrow
‘and sighing shall fly away.’ The prophet gives us the true
reason of this wonderful change, in these words. (a) ‘For
‘I will create new heavens, and a new earth: and the former
‘shall not be remembred, nor come into mind.’ He is
to create, or to make anew, or to re-establish, not only the
earth, but the heavens. To understand this, we must recall
the great Mosaic principle, that the position of the earth with
regard to the celestial bodies, was changed by the fall of man:
and upon the triumph of the Messiah, or his second coming,
all is to be restored to its primitive, paradisiacal form, situation
and splendor. (b) ‘Arise, O Jerusalem, and stand on high,
‘and look towards the East, and behold thy children gathe-
‘red from the West unto the East, or rising sun, by the word
‘of the holy One. They departed from thee, led away by
‘their enemies; but God bringeth them back unto thee, ex-
‘alted with glory; for God hath appointed, that every high
‘hill, and banks that have lasted long should be cast down,
‘and valleys filled up, to make even the ground, that Israel
‘may go safely in the glory of God; moreover, even the woods,
‘and every sweet-smelling tree, shall overshadow Israel by
‘the commandment of God; for God shall lead Israel with
‘joy, in the light of his glory, with the mercy and righteousness
‘that cometh from him. (c) Every valley shall be exalted, and
‘every mountain and hill shall be made low, and the crook-
‘ed paths shall be made straight, and the rough places plain;
‘and the glory of the Lord shall be revealed, and all flesh
‘shall see it together; for the mouth of the Lord hath spoken

(a) Isaiah. ch. lxxv. 1 7. (b) Barrach ch. v. 5. 6. 7. &c. (c) Isaiah. ch. xl. 4. 5.

‘it.’ St. Irenaeus says, that these two last texts cannot be understood of a purely celestial state; and so must be understood of a paradisiacal one, when all the earth was but one plain surface without any such ragged, craggy, and wild inequalities, as we now see, which seem to be the ruins of the ancient world, made by the fall and the deluge. It is true, that some explain these texts, in a purely spiritual sense, of the divine rectitude and purity; to which, all the inhabitants of the earth shall be restored: but the moral sense does not exclude the physical; since, in the earth restored, the laws of the invisible and visible world, will be similar and analogous.

The New Testament confirms the doctrine of the Old. None of the apostles and disciples looked upon our Saviour’s first coming and suffering state, as an accomplishment of the prophecys. On the contrary, they all expected his second coming, as the completion of these magnificent promises; yea, they seem persuaded, that his second advent was very near at hand, and to happen in their own time. They are full of these expressions, (a) ‘The night is far spent, the day is at hand. (b) The Lord is at hand. (c) Exhort one another; and so much the more, as the day is approaching. (d) The judge standeth before the door. (e) The end of all things is at hand.’ (f) In fine, St. John concludes his Revelations thus, ‘surely I come quickly.’ Our Saviour himself seems to have authorized this opinion, among the disciples and apostles, of his sudden return to judge the world, and triumph over all his enemies. St. Matthew says, that (g)

(a) Rom. xiii. 12. (b) Phil. ch. iv. 5. (c) Heb. ch. x. 25. (d) James. ch. v. 9. (e) I. Pet. ch. iv. 7. (f) Rev. ch. xxii. 20. (g) Matth. ch. xxiv. 3. compared with verse 30. 31. 34.

‘ while our Saviour sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, what shall be the sign of thy coming, and of the end of the world?’ our Saviour declares, that it will be after a time of great desolation, famine, pestilence, earth-quakes, persecution of the good, great iniquity, spiritual darkness and incredulity, abomination in the holy place, wars, plagues, and tribulation of all kinds, such as was not from the beginning of the world, no, nor ever shall be; afterwards he adds, ‘ Then all the tribes of the earth shall mourn, and see the Son of man coming in the clouds of heaven, with power and great glory.’ Our Saviour concludes all by this saying, ‘ This generation shall not pass, till all these things be fulfilled.’ St. Peter says, that some took occasion, from this expression of our Saviour, to scoff, and say, (a) ‘ where is the promise of our Saviour’s coming? for, since the fathers fell asleep, all things continue, as they were from the beginning.’ The apostle’s answer was; ‘ Beloved, be not ignorant of this, that one day, with the Lord, is as a thousand years; and a thousand years, as one day.’ God does not judge of time and duration, as we do; and what we think very long, is but a moment before him. The apostles then, were in a continual expectation of our Saviour’s second coming; and did not believe, that the magnificent promises, and prophecies of the Old Testament, could be fulfilled, during this mortal state; they always declare, like the prophets, that these august promises are to be accomplished, only in a state of the earth re-established and renewed, after a sudden and general conflagration, yea, a to-

(a) II. Peter ch. iii. 4.

tal destruction of all the present imperfect forms, and defects, vices and irregularitys, both of the material and spiritual world. (a) 'The day of the Lord will come as a thief in the night; in the which, the heavens shall pass away with a great noise, and the elements shall melt away with a fervent heat, the earth also and the works that are therein shall be burnt up. We look for, and haste unto the coming of the day of the Lord, wherein the elements, being on fire, shall be dissolved. Nevertheless we, according to the promise, look for new heavens and a new earth wherein righteousness dwells.' (b) St. Paul says, 'that the earnest expectation of the creature waiteth for the manifestation of the sons of God; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.' Lest men fancy, that this bondage of corruption regards only intelligent beings, the apostle adds, 'for we know, that the whole creation groaneth, and travelleth in pain till now; and not only they, but we our selves groan within our selves, waiting for the adoption, to wit, the redemption of the body.' It is then, not only our spiritual nature, that will be delivered from the bondage of corruption, or moral evil; but our bodies also, that will be set free from all physical suffering and evil. St. John the evangelist, having amply described in his supernatural visions, the plagues, desolations and sorrows, that are to be forerunners of this second coming, concludes at last, with a description of the glorious state of the earth, after this second advent. (c) 'And I saw a new

(a) II. Peter ch. iii. 10. 11. 12. &c. (b) Rom. ch. viii. 19. 20. &c. (c) Revel. ch. xxi. from the beginning to the end.

‘heaven, and a new earth; for the first heaven and the first earth were passed away.’ Then, he describes the earth re-established to its primitive paradisiacal form, as all luminous and transparent. The images he makes use of to describe the materials, of which the city and walls of the new Jerusalem are to be composed, as of pure gold clear like glass, jaspers, sapphires, emeralds, and all sort of precious stones, must not be taken in a literal, gross sense; neither are they to be understood altogether in a spiritual sense, since material nature is not to be destroyed, but repaired and re-established; and since, our bodies are to rise again, and become immortal, glorious, celestial, and endowed with all the qualities proper to such a state.

These then are the prophecys of the Old and New Testament, concerning the glorious reign of the Messiah. Can any one say, that these magnificent predictions have been accomplished since our Saviour’s first coming? There was never a time of universal peace, knowledge, holiness, and permanent felicity. Neither can these predictions, about a new Jerusalem, and a new earth, be understood of a purely celestial bliss, since, as we have said, many of these predictions and promises indicate events, and circumstances, that are incompatible with such an angelical state. These sublime prophecys therefore must be understood of a middle state, betwixt that of the church militant here upon earth, and that of the church triumphant in heaven, after the universal restitution of all beings; and consequently, these glorious promises can be fulfilled only in the earth renewed, and restored to its primitive paradisiacal form.

The Judaizing Christians, hierarchical high-flyers, and Pharisaical doctors fancy, that all these sublime prophecies of the Old Testament, are to be accomplished, before the second coming; when the Jews and Gentiles shall be converted; when all shall profess the Christian doctrine; when popes, prelates, and clergymen, shall become masters of the earth, and trample upon the necks of emperors, kings and princes; when Turks, Jews and Pagans, shall be converted to the external profession of Christianity; when there shall be but one shepherd, and one sheepfold, that is, one universal pontifex; when all shall be subjected to the Papal authority, and Roman communion. The fanatical levellers explain all of conversion to their own little sects and communions, who pretend to have reformed and restored the church to its primitive purity. To interpret the glorious prophecies of the Old or New Testament, of any event, revolution, or change that is to happen before the last judgment, the great conflagration, and the renovation of the earth, is manifestly contrary to Scripture, which still represents the times, that are to precede the glorious coming of our Saviour, as a time of desolation, plagues and disasters. All these wild explications of the literal, Pharisaical, Fatalistical doctors, and figurists, degrade the sacred oracles, are unworthy of the great plan of Providence, and far below the dignity of God's magnificent promises. Thus, the carnal Jews of old expected a temporal kingdom of the Messiah, wherein their nation should be exalted above all other nations, live in pomp and splendor, and be the darlings of the most High; while all the rest of mankind should be their slaves. Thus, the Pagans imagined, that

all the ancient traditions concerning a son of Jupiter, that was to descend from heaven, conquer the earth, and re-establish the reign of Justice, was to be understood of some hero of their own country, that was to subject the world to its empire. Thus, the Chinese fancy, that the Tiengin, or the hero mentioned in their ancient books, is to reign in their country, and bring all nations under the yoke of the Chinese. Thus, Virgil applies to Marcellus, and Horace to Caesar, all that they had learned from ancient tradition about the great conqueror, that was to bring back Astrea to the earth. Thus, no doubt, in the time of Cyrus, Nebuchadnezzar, Xerxes, Alexander, and of all the conquerors of the East, there were flatterers, that applied to these great princes, all that had been transmitted to them, by a confused oral tradition, concerning the great universal Monarch, whose reign is to extend over all nations.

Some allegorical interpreters of Scripture, separating the spirit from the letter, and rejecting altogether the last, explain all the august promises and prophecies of the glorious kingdom, of a purely celestial state, when the world shall be restored to the same glory, beauty and perfection, which it had before the fall of angels, the confusion of the chaos, and the formation of the paradisiacal world. But they err, not understanding the scriptures, which speak of a glorious reign of the Messiah upon earth with the elect, during many ages; after which, the Son will deliver up the kingdom to the Father, as we shall see hereafter. They confound this sublime doctrine of our Saviour's glorious reign, with the error of the Millenarians, who, like the schoolmen, and other

Judaizing Christians, interpreted all the prophecies of the Old and New Testament concerning this glorious reign, of a state, that was to happen before the second coming; when Jesus Christ should reign corporeally upon earth, in his mortal body, as a temporal prince; when the material Jerusalem should be rebuilt; and when the elect shall enjoy a sort of Mahometan paradise here below. Thus, the Millenarians degraded and corrupted the primitive tradition, which is far more pure, and which, as (a) St. Irenaeus has preserved it to us, after Papias disciple to St. John the evangelist, is altogether worthy of the great plan of eternal wisdom and Providence. This admirable Saint and Martyr, who lived so near to the times of the apostles, who conversed with a disciple of St. John, gives many reasons, why this glorious reign of the Messiah, with the elect, upon the earth re-established, ought not to be understood of a purely celestial, and angelical state. Among others, this is a very remarkable one, that the promises made to Abraham and the patriarchs, relate visibly to a terrestrial habitation, but renewed, reformed, and restored to its paradisiacal beauty. (b) ‘And the Lord said unto Abraham, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the earth which thou seest, to thee will I give it, and to thy seed for ever.’ According to St. Irenaeus, this prophecy was never fulfilled, since Abraham himself, during all his pilgrimage here below, never possessed a foot of land, and his posterity according to the flesh, were always faithless,

(a) S. Iren. contra Haereses. lib. V. cap. xxi et xxxi. sub fine. (b) Gen. ch. xiii. 14. 15.

or unhappy, and never possessed but a small point of the habitable earth; and therefore, this promise, and all the others, where mention is made of possessing the earth, and a land flowing with milk and honey, which is a Hebrew phrase, to express the greatest degree of plenty, fertility, and delights, must not be understood of the present earth, nor of any spot of it; but of the earth renewed, re-established and restored, promised to the elect, who are to reign upon it, with the Messiah, after his second coming. Moreover, the fifth commandment, given to the Israelites, ‘Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee,’ is false, if the land, here spoken of, is to be understood of this present mortal life; for it is certain, that longevity is not always a consequence, nor recompence of virtue, and submission to parents.

In fine, according to the reasoning of St. Irenaeus, if all the promises made to the father of the faithful, to the patriarchs his children, and to all the elect of which they were chiefs, models, and types, are to be understood of this present earth, and of a little spot of it called Canaan, then all the plan of Providence is low, carnal, despicable, terrestrial and unworthy of eternal wisdom, goodness, and sanctity, whose promises are never bounded to any thing finite, nor to persons of any one nation or kindred, according to the flesh, but eternal and spiritual. To think otherwise, is to adhere to the letter that kills, without knowing the spirit that quickens.

It is no wonder, that the fathers of the primitive church condemned, in a public council, the doctrine of the Millennarians, who had degraded, disguised, and disfigured this apos-

tolic tradition. These low, material, literal, gross interpreters of Scripture represented the glorious reign of the Messiah, as a terrestrial state, a temporal government, and a sort of Mahometan paradise. They confined its duration literally to the space of a thousand years, tho' this be expressly opposite to the Scriptures, as may be seen, from a thorough consideration of the sacred text. Tho' it be dangerous to venture upon any particular explication of the mysterious book of the Revelations, or to pretend to penetrate into the hidden sense of all the sublime truths therein contained; yet the last chapters, about the glorious state of the elect, and the punishment of the damned, during the reign of the Messiah, after the day of judgment, seem pretty clear, and contain visibly the following principles.

1. That at the second coming of our Saviour, the devil will be enchained for a certain time. (a) ' And I saw an angel,' says the evangelist, ' come down from heaven, having ' the key of the bottomless pit, and a great chain in his ' hand; and he laid hold on the dragon, that old serpent, ' which is the devil and satan, and bound him a thousand ' years, cast him into the bottomless pit, shut him up, and ' set a seal upon him, that he should deceive the nations no ' more, till the thousand years should be fulfilled.' All these images of keys, chains, and seals, are, no doubt, allegorical: but the truth hereby figured is, that the evil principle will be enchained after our Saviour's second coming; shut up in the abyss, where all his malice concentrated, and turned upon himself and his companions, he will no longer make the earth a

(a) Revel. ch. xx. 1. 2. 3.

scene of wickedness and cruelty, of moral and physical evil. It is added, that during these thousand years, the elect will live and reign with Christ upon the earth re-established. 'They shall be priests of God and of Christ, and shall reign with him a thousand years. The rest of the dead will not rise, nor live again, until the thousand years be finished.'

2. It is expressly added, that when the thousand years are expired, (a) 'Satan shall be loosed out of his prison, and shall go out to deceive the nations Gog and Magog, which are in the four quarters of the earth, to gather them together to battle; the number of whom is as the sand of the sea; they will compass the camp of the saints about, and the beloved city.' It is certain, that this cannot be understood of a purely celestial state, since the felicity of the angels can never be interrupted, by a second revolt of the devils in heaven. It would be far more absurd and ridiculous, to explain this of any event, that is to happen, during the present state of the earth; since it is expressly said, that this prophecy is to be fulfilled, only after the resurrection of the elect, the enchaining of Satan, and the glorious reign of our Saviour. It must then be understood, of the last effort of the devil and his angels, ere they be totally defeated. The nations called Gog and Magog numerous as the sand of the sea, cannot be the reprobate, since it is said, in the same text, 'that these are not yet to rise from the dead.' Some think, that by Gog and Magog we must not understand any beings of the human species, but two sorts of degraded intelligences, different from the infernal spirits shut up in the abyss, as we shall

(a) Revel. ch. xx. 7. 8. &c.

explain in the following chapter. It is added, that the devil, with all his forces, will be defeated, 'and thrown into the lake of fire and brimstone for ages of ages, with the beast, the false prophet, and the reprobate who are to rise after the thousand years, to be judged:' for, it is said, that 'the sea gave up the dead which were in it, that death and hell delivered up the dead which were in them, that every man was judged according to his works;' and in fine, 'that death and hell were cast into the lake of fire. This is the second death.' Here then, are two resurrections mentioned, the first is that of the elect, and the second, that of the reprobate.

3. The devils, the damned, and all sort of degraded intelligences, diabolical, human, and brutal are then to be thrown into the abyss and the lake of fire, till they be totally transformed and purified, and till all their inveterate malice and corruption be altogether, and for ever eradicated, destroyed and annihilated by the most exquisite torments. During this interval of the divine justice, our Saviour is still to reign upon earth, with the saints. For St. John, in the two following and last chapters of his divine Revelations, gives us a description of the paradisiacal earth restored to its primitive perfection and beauty; tho' the heavens shall be dissolved, the elements melt with fervent heat, the earth and all the works therein shall be burnt up, yet the substance of matter is not to be destroyed, for all the images made use of are material. The evangelist says, (a) 'And I saw a new heaven, and a new earth; for the first heaven, and the first earth were pas-

(a) Revel. ch. xxi. 1. 2. 3. &c.

‘fed away, and there was no more sea.’ How ridiculous would it be, to talk of a sea in the celestial regions. Then he continues, ‘and I John saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.’ In the rest of the chapter, he assures us, that all moral and physical evil is to be destroyed upon earth renewed and re-established: matter is not to be annihilated, but matter is to lose all its irregular forms, all is to be a glorious, luminous, transparent and paradisiacal matter. ‘Then there will be no need of the sun, nor of the moon; for the glory of God shall enlighten it, and the Lamb shall be the light thereof.’ As the luminous emanations of the Logos, are the light of all intelligences, so the rays of his glorious body will be the light of the new Jerusalem. He does not say, that in this new earth restored to its primitive paradisiacal form, there will be no sun nor moon; for there were such in Paradise, according to the solar system described by Moses: but this text seems to insinuate, that the place and seat of the divine glory, which will be the garden of Eden renewed, and which is called every where the mountain of the Lord, the mountain of Zion, the holy mountain, the new Jerusalem, will, during the reign of the Messiah, be illuminated by the immediate presence of the glorious body of the Logos, which being material and corporeal, must have a definite place to reside in. This does not prove, that in the renewed state of the earth, the rest of our terrestrial sphere will not be enlightened by the sun and by the moon; but all shall be so enlightened, as that there shall be no night there, no vicissitudes of feeble light and midnight darkness, as in our present state: for then the

light of the sun will be seven times greater than now, and the light of the moon, as that of the sun.

4. It is no where revealed, how long this glorious reign is to last; and to confine its duration to a thousand years, is diametrically opposite to the doctrine of the evangelist in his Revelations. For therein we see, that first of all, the elect are to rise again, and to reign with Christ upon earth, during a thousand years, while the devil is to be enchained, and thrown into the bottomless pit. Then, he is to be let loose, and conspire with Gog and Magog, to make war upon the saints; and last of all, he is to be totally defeated, and thrown, with all his accomplices, into the lake of fire together with the reprobate, that are to rise again, and undergo the same infernal pains for ages of ages, *εἰς τῆς αἰῶνας τῶν αἰῶνων*. But, as we shall prove in the following chapter, this will not be the end and consummation of all things. There is another glorious and universal scene of eternal love, and mercy to be manifested.

These, then, are the three states of the earth exalted, fallen, and re-established, which are expressly revealed in Scripture. Let us now see, if we can find any vestiges of these sublime truths among the Pagans. We begin first with the Chinese, the most ancient of all nations.

We have already remarked, that according to the prophetic style of the holy Scriptures, the glorious state of the earth, in its primitive paradisiacal beauty, is represented under the allegory of a sacred mountain. This same term is oft made use of in the Chinese monuments. We find these admirable expressions in an ancient book called CHAN HAI KING, in

describing the mountain KOUENLUN, which was the middle of the world. 'All that could be desired, wondrous trees, marvellous fountains, and flowery shades were found upon that sacred hill, or hidden garden. This mountain is the inferior palace of the sovereign Lord, and the animal KAIMING guards the entry of it.' The commentary upon this passage, calls KAIMING, a celestial animal, and PAO-POUTSEE, a SPIRITUAL ANIMAL. This is conform to the Hebrew prophetic style, which calls the heavenly spirits, living creatures, or animals; and thus, the Chinese tradition is perfectly conform to the Mosaic revelation, which teaches, that the Cherubins with flaming swords were sent by God, to guard the entry into the garden of Eden. The word KAIMING signifys, that which opens the understanding. Another author, called HOI AI NANG WANG, in speaking of the first earth, says, 'This delicious garden, refreshed with zephyrs, and planted with odoriferous trees, was situated in the middle of the mountain, which was the avenue of heaven. The waters that bedewed it, flowed from a source called the Fountain of Immortality. He that drinks of it, never dies. From thence flowed four rivers, a GOLDEN RIVER, betwixt the South and East; a RED RIVER, betwixt the North and East; a PEACEFUL STREAM, betwixt the South and West; and the RIVER OF THE LAMB, betwixt the North and West. These magnificent floods are the spiritual fountains of the sovereign Lord, by which he heals the nations, and fructifys all things.' What a wonderful resemblance is there, betwixt this ancient tradition preserved among the Chinese, and the four rivers, which,

according to the Mosaic description, flowed from Eden? I do not know, even, if the four names given to the four rivers of Paradise, PHISON, GEHON, HIDDEKEL and PHERAD, may not be literally translated, the Golden river; the Red or fiery river; the Peaceful river; and the river of the Lamb. An exact analysis of the Hebrew etymologies will, perhaps, confirm this idea. The same author HOI AI NANG WANG adds, ' If you double the height of the mountain KOUE-
' LUN, it will become the supream heaven, where spirits live,
' and the palace of the great Lord and sovereign master. Another author of great antiquity called LOPI says; ' That
' they had learned from their ancestors, that there is really a
' mountain called KOUENLUN; but that hitherto, none could
' find it out.' TCHOUANGTSEE, in speaking of this primitive state, says, ' that it was the age of perfect virtue, and
' that all places were equally the native country of every man.
' The flocks wandered in the fields, without any guide; the
' birds filled all with their melodious voices; the fruits grew
' of their own accord. Men lived with the beasts, and all
' creatures were members of the same family. Man, entirely
' ignorant of all evil, never abandoned virtue, and lived in
' perfect innocence, with simplicity, exempt from all cupidity.' HOAINANTSEE says, ' that in the first age of perfect
' purity, all was in great concord, and the passions did not
' occasion the least murmur. Man united from within to so-
' vereign Reason, all his actions from without were conform
' to sovereign Justice. His soul far from all dissimulation
' and falshood, received a marvellous felicity from heaven,
' and the purest delights from earth. The seasons observed

‘ immutable laws; the winds and rains did not disturb the
‘ earth; the sun and moon filled all with their benign influ-
‘ ences, and the five other planets never turned out of their
‘ courses.’ The book SLEEKI adds, ‘ that in this first anti-
‘ quity and beginning of the world, the heavens and the earth
‘ corresponded to the desires of men; the seasons were al-
‘ ways temperate, without any extreams, and man was en-
‘ dowed with true virtue. Then there were no calamitys,
‘ sickness nor death; and this was called the great time of
‘ nature.’

We find, in the same books, several vestiges of the fall of man. In the book CHIKING, it is said, ‘ Heaven placed
‘ mankind upon a high mountain, but TAIWANG made it
‘ fruitless by his fault. VENWANG, or the King of Peace, en-
‘ deavoured to render to the mountain its primitive beauty:
‘ but TAIWANG contradicted, and opposed his will.’ The
same book says, in another ode, ‘ Why did TAIWANG
‘ plunge us into so many miseries? why was he the cause of
‘ our being banished from our native country? he overtur-
‘ ned our house, he filled our earth with thorns and briars,
‘ and he said, I am not guilty, I could not do otherwise.’ The
same book adds, (a) ‘ Our misery has lasted these many ages;
‘ the world is lost; vice overflows all, as a mortal poison. We
‘ possessed happy, fruitful fields, a woman robbed us of them;
‘ all was subjected to us, a woman threw us into slavery. She
‘ hates innocence, and loves vice. The wise husband raised
‘ up a bulwark of walls. The woman, by an ambitious de-
‘ sire of knowledge, demolished them. Our misery did not

(a) See Father du Halde's description of China, vol. II. pag. 313.

‘ come from heaven; but from a woman. She lost human
 ‘ kind; she erred first, and then sinned. She kindled the con-
 ‘ flagration, that augments every day. Ah! unhappy PAOS-
 ‘ SEE, it was thou that kindled the fire, that consumes us.’
 The interpreter LOPI says, ‘ After that nature was spoiled
 ‘ and degraded, the birds of the air, the beasts of the field, the
 ‘ reptiles and the serpents conspired to hurt man; after that
 ‘ man had acquired the false science, all the creatures became
 ‘ his enemies.’

These books talk of the renovation of the earth by the
 Saint. We have quoted already, in the foregoing chapter,
 many admirable passages on this head, when we spoke of the
 glorious reign, or triumphant state of the Messiah. We shall
 content ourselves, to add one passage more, on this glorious
 restitution of the earth, to its primitive paradisiacal form.
 ‘ The Lord looks with pleasure upon the sacred mountain.
 ‘ It is the abode of peace; there grow none of the trees em-
 ‘ ployed to make warlike instruments. It is an eternal king-
 ‘ dom; it is the work of the most High.’ In other places of
 these sacred books, it is said, ‘ that the kingdom of the mid-
 ‘ dle, is a kingdom, where the holy Son of heaven is to reign.
 ‘ He allows no wicked men to enter there; but he banishes
 ‘ them into the dark abodes of beasts and monsters. The
 ‘ subjects of that kingdom are called TIEN-MIN, or heaven-
 ‘ ly people; LEANG-MIN, upright people; TSEE-MIN,
 ‘ people of the Son, because they are governed by the holy
 ‘ Son of heaven, who perfects them from within, and from
 ‘ without; and nourishes them by his supream virtue and ce-
 ‘ lestial doctrine, so that they cry out with joy, The Son of

‘heaven is truly the father of his people, and the Lord of the universe.’

The Chinese, who have no knowledge of the sublime truths of our holy religion, do not know what to make of all these traditions, about a pre-existent, paradisiacal state; and look upon them, as allegorical images of different revolutions, that happened under certain imaginary kings, emperors, and heroes of China, far more ancient, than the world. They apply also all the traditions, about the glorious kingdom of the Messiah, to their own empire, which is to conquer and subdue all nations. They look upon themselves, as the elect, chosen, peculiar favourites of heaven; for this reason, they will have no commerce with other nations; and look upon all the rest of the world, as profane, wicked, and reprobate.

We find some vestiges of the same great truths among the Indians, Persians and all the other oriental nations; tho’ the fall of man and that of angels be oft confounded, and the three states of the earth, in particular, with that of degraded nature, in general. We have but few traces left of the ancient theology of the Gymnosophists, yet Strabo has preserved to us a very remarkable one, which supposes the two states of the world, that of nature in its purity, and that of nature corrupted. He says, (a) ‘that Onesicritus being sent by Alexander the Great, to inform himself of the life, manners and doctrine of the Bramins, or Gymnosophists; found a Bramin named Calanus, who taught him, that in the first origin of the world, plenty reigned over all nature. Milk, wine, honey, and oil flowed from fountains; but men ha-

(a) Strabo. lib. XV. pag. 713. 714. edit. Lutet. Paris. 1620.

‘ving made an ill use of this felicity, Jupiter deprived them
 ‘of it, and condemned them to labour, for the sustenance of
 ‘their lives.’ The Persian Magi, who followed the doctrine
 of the Indian Gymnosophists; and were but descendants of
 the same school, maintained, according to the testimony of
 Plutarch, that (a) ‘the Mundan egg was at first shining, and
 ‘transparent; that at length, Arimanius and his companions
 ‘broke thorough this glorious shining egg, and immediately
 ‘evil was blended and confounded with good. There will,
 ‘in fine, come a time appointed by fate, when Arimanius
 ‘will be banished from the earth, which will change its form,
 ‘become plain and even. Then men shall be happy, their
 ‘bodies become transparent, and they shall all have one and
 ‘the same life, language and government.’ The Egyptians
 maintained the same principles, when they talk of the first
 happy reign of Osiris, then of his death; and last of all, of
 his triumphs. The essential ideas are the same, tho’ the names
 be different.

The Greeks and Romans had the same notions, as the
 Egyptians, Persians, Indians and all the orientals. Heracli-
 tus speaks thus, ‘My soul seems to vaticinate and presage its
 ‘approaching dismissal from this its prison; and looking
 ‘out, as it were, through the cracks and cranyes of this body,
 ‘to remember these its native regions, from whence descen-
 ‘ding, it was cloathed with this flowing mortal body, made
 ‘up of flegm, choler, blood, nerves, bones and flesh.’ The
 philosophy of Plato, as we have shown, is an emanation of
 the Pythagorean doctrine; and we know, that Pythagoras

(a) Plutarch. de Isid. et Osirid. pag. 370.

derived his, from the sages of Egypt, the Magi of Persia, and the Indian Gymnosophists whose sentiments and philosophy he had studied. We may therefore look upon the Platonic scheme, as the quintessence of all the oriental learning on this important subject. This philosopher speaks thus of the primitive earth, (a) ‘ The ethereal earth, the first abode of souls, is placed in the pure regions of heaven, where the stars are seated. We that live in this low abyfs, are apt to fancy, that we are in a high place, and we call the air the heavens; just like a man, that from the bottom of the sea, should view the sun and stars through the waters, and fancy the ocean to be the firmament itself. But if we had wings to mount on high, we should see, that there is the true heaven, the true light and the true earth. As in the sea, every thing is altered, and disfigured by the salts that abound in it; so, in our present earth, every thing is deformed, corrupted and ruinous, when compared with the primitive earth, which was immense; - whereas now, we know and inhabit, only a small part of it.’ By this, Plato and the ancients seem to believe, that the earth we now inhabit, is only a small portion of a luminous star detached from the ethereal regions, and changed into a dark, opaque, gross planet. In the same dialogue, he gives us this pompous description of that ethereal earth, of which ours is only a broken crust; (b) ‘ In that ethereal earth, every thing was beautiful, harmonious and transparent; fruits of an excellent taste grew there naturally, and it was watered with rivers of nectar; there men breathed the light, as we breathe the air; and they drank waters,

(a) Platon. Phaedo. pag. 81. 82.

(b) Platon. Phaedo.

‘ that were purer than air itself.’ In the dialogue called Politicus, he names this primitive state of the earth, the reign of Saturn, and describes it in this manner. (a) ‘ God was then ‘ the prince and common father of all; he governed the ‘ world by himself, as he governs it now by inferior deities. ‘ Rage and cruelty did not then prevail upon the earth; war ‘ and sedition were not so much as known. God himself took ‘ care of the sustenance of mankind, and was their guardian ‘ and shepherd. There were no magistrates, nor civil polity, as ‘ there are now. All men were governed by right reason and ‘ the love of order. In these happy days, the fertile fields ‘ yielded fruits and corn, without the labour of tillage. Man- ‘ kind stood in no need of rayment to cover their bodies, be- ‘ ing troubled with no inclemency of the seasons, and they ‘ took their rest upon beds of turf of a perpetual verdure.’

Plato, in other places, describes the manner how souls fell from the happy state, which they enjoyed in this primitive, ethereal, celestial, paradisiacal earth. He imputes their fall (b) ‘ to their neglecting to follow the God-guide unto ‘ the supra-celestial place, where they saw truth in its source; ‘ to their taking up with nectar and ambrosia, (that is, with ‘ the accessory felicity to be found in the enjoyment of the ‘ material pictures.) Thus, they grew heavy and sluggish, ‘ broke their wings, fell down upon the earth, and entered ‘ into human bodies more or less vile, according as they had ‘ been more or less elevated. Souls less degraded than others, ‘ dwell in the bodies of philosophers. The most despicable ‘ of all dwell in the bodies of tyrants, and evil princes.

(a) Plat. pol. pag. 537. 538. (b) Platon. Phaedrus. pag. 1223.

(a) 'It was after this degradation of spirits, that Saturn, the master of the universe, having quitted the reins of his empire, hid himself in an inaccessible retreat. The foundations of the world were shaken by motions contrary to its first principle, and last end; and it lost its beauty and order. Then it was that good and evil were blended together.'

After this, Plato describes the third state of the earth, in the clearest terms, (b) 'In the end, lest the world should be plunged in an eternal abyss of confusion, God the author of the primitive order, will appear again, and reassume the reins of empire. Then he will change, amend, embellish and restore the whole frame of nature; and put an end to decay of age, diseases and death.'

It is not only the philosophers, but even the poets that have preserved to us the noblest ideas of these three states of the earth. In speaking of the Golden age or reign of Saturn, they describe it to us, as a happy state, in which there were neither moral nor physical evil, neither crimes nor sufferings. Then they represent the Iron age, as a time, when vice and calamities began, when all manner of miseries came forth out of Pandora's box, and overflowed the face of the earth; at last, they speak to us of the Golden age renewed, as a time, when Astraea is to return upon earth, when justice, peace, and innocence are to flourish again, with their original lustre; and when every thing is to be restored to its primitive perfection.

Orpheus the most ancient of all the Greeks, says, in a

(a) Platon. polit. pag. 538. (b) Platon. polit. pag. 539. et Phædr. pag. 1223.

fragment preserved to us by Proclus, (a) ‘ Under the reign
 ‘ of Saturn, men were immortal, lived without labour, and
 ‘ in a perpetual youth.’ The same poetical philosopher says,
 according to the testimony of Plato, (b) ‘ that souls are here
 ‘ in a state of punishment for faults committed in a pre-exis-
 ‘ tent life; their body being a prison to them, wherein they
 ‘ are kept in custody till their debts and faults be expiated,
 ‘ and this body is therefore called Σῶμα, or Σημα, a sepul-
 ‘ chre.’

(c) Hesiod, speaking of this primitive earth, says, ‘ The
 ‘ celestial Gods formed first a golden race of men, who lived
 ‘ like Gods under the reign of Saturn; without toil, or vexa-
 ‘ tion; passions, or vices. They possessed all sorts of good
 ‘ (both moral and physical.) The fertile earth, of its own ac-
 ‘ cord, brought forth all kinds of fruits in variety and abun-
 ‘ dance; they enjoyed in perfect tranquillity, all imaginable
 ‘ pleasures, according to their wish and choice. Troublesome
 ‘ old age did not molest them; dear to the happy Gods, they
 ‘ passed their peaceful days in joys and delights, feeding up-
 ‘ on apples. At length, they were translated to a superior
 ‘ life, as in a sweet sleep.’

(d) Lucretius himself had some ideas of this happy state.
 ‘ The world, says he, in its first infancy, suffered neither ex-
 ‘ cessive colds, nor immoderate heats, nor impetuous winds;
 ‘ all was temperate, and a perpetual spring reigned over the
 ‘ face of the whole earth.’

(e) Ovid is very full on this head. ‘ The world began by

(a) Orph. apud Proclum. theol. Platon. lib. V. cap. x. (b) Platon. Cratylus.
 pag. 400. ed. Steph. (c) Hesiod. opera et dies lin. 108. (d) Lucret. lib. V.
 lin. 698. (e) Ovid. Metamorph. lib. I. fab. 3.

‘ a Golden age. Men then observed the principles of fidelity and justice, without being constrained by penal laws. Fear was not the motive of their obedience; punishments were unknown. Then there were no criminals that trembled in the presence of their judges. The peace and security, in which men lived, were not the effects of force and authority. The towns without walls or ditches were an assured asylum to all their inhabitants. Trumpets, helmets, swords and all warlike instruments were then unknown, and armys were useless to assure a sweet and peaceful life to the citizens. The earth, untorn by the plough, furnished all sorts of fruits, to the inhabitants thereof. An eternal spring reigned over all the globe. The soft zephyrs enlivened, and ripened by their heat, the flowers that grew of their own accord. The harvest succeeded, without any necessity of tillage, or sowing. Rivers of milk, nectar and honey flowed every where.’

(a) Virgil speaks much after the same manner; ‘ under the reign of Saturn, before that of Jupiter, the husbandmen did not till the ground. It was not then allowed to divide the lands in portions, and set marks to distinguish each man’s heritage. All was in common to all, and the earth uncultivated furnished abundantly of its own accord, without any tillage. In this first age of the world, there were no other days, but those of a perpetual spring, without any succession of seasons. The spring reigned over all the earth, and the sun showed no other weather to happy men. The

(a) Virgil. Georg. lib. I. l. 125, et lib. II. 336.

‘ East-wind softened its murmurs, not to excite any cold breezes: such were the happy times of the Golden age.’

According to these two poets, the situation and influences of the celestial bodies, must have been quite different from what they are now, with regard to our planet; for otherwise, spring could not have been perpetual, nor could nature have produced spontaneously, nor could all have abounded every where, with the most useful and delicious productions, poetically expressed by rivers of milk, nectar, and honey. It was much after the same manner, that the Hebrews designed the paradisiacal Canaan, or the earth re-established. They call it a land flowing with milk and honey.

(a) Ovid, Horace, and Juvenal describe the degraded state of nature by the most odious images, and in the most lively colours. The first, like Hesiod, divides this state into the silver, the brazen and the iron age, to signify the different gradations of corruption, from generation to generation; and indeed, nothing is more natural, than to believe, that men did not become all of a sudden so corrupt, as they are now.

Ovid says nothing of the renovation of the Golden age; but Virgil has preserved to us a noble monument of tradition, upon this glorious reign of the Messiah, which he calls the return of Aftrea upon earth. (b) ‘ The last age foretold by the Sybils is near. The great revolution is at hand. Aftrea is ready to return to the earth. The happy reign of Saturn is going to be renewed. A child, of a superior order, is very soon to descend from heaven upon earth. At his birth, the Iron age will cease, and the Golden age will be re-established.

(a) Ovid. *Metamorph.* lib. I. fab. 4. 5. 6. Juv. *Sat.* VI. (b) Virgil. *ecclog.* IV.

‘shed. Crimes will be banished, and the world be delivered
 ‘from all its fears. Then the earth will become fruitful, as
 ‘at first, and produce every thing every where.’ Virgil, by
 meer flattery, applys this ancient tradition, about the Messi-
 ah, to Marcellus son of Octavia, nephew and adoptive child
 of Augustus; and so mixes the primitive tradition, with some
 images that degrade it: but still the substance is preserved; I
 mean the advent of a Son of God; that was to come down
 from heaven, and deliver the earth from all moral and physi-
 cal evil.

Seneca the tragedian had the same ideas, as Virgil. We
 change the order of his narration, but preserve all his
 thoughts. In speaking of the primitive state of the world, he
 says, (a) ‘Then virgin Justice, spouse of the great God, sent
 ‘from heaven, with holy Fidelity, governed the earth with
 ‘sweetness. Mankind knew neither wars, nor arms, nor the
 ‘cruel sound of trumpets, nor fortified citys. The high
 ‘ways were open to all; all was in common with every one.
 ‘The joyful earth, like a tender mother, disclosed, of her
 ‘own accord, her fruitful womb, to all her pious children.’
 Then the poet describes the state of degradation, or the Iron
 age, under the most melancholy images of rapine, wars, dis-
 cord, passions, vices, and sufferings of all kinds. In the same
 place, he speaks thus of the third state, ‘Haste and come, last
 ‘and great day, when the heaven shall fall into confusion,
 ‘and their ruins crush the impious set of men, in order to
 ‘bring forth a better race; such as they were heretofore,
 ‘when Saturn reigned over the beginning world.’

(a) Senec. tragaed. Octaviae. act. II. 385.

Thus, all the Greek and Roman poets speak, as their philosophers: thus, all the sages of antiquity, both sacred and profane, Jewish and Pagan, agree in the same great ideas, about the three states of the earth elevated, fallen, and restored. It was then great impudence, folly, or ignorance in the Christian mythologists, to make all that we find in the Pagan records, about the Golden age, the Iron age, and the return of *Astrea*, pass for meer fictions, or at least, for degradations of the Scripture doctrine. On the contrary, it is the scholastics and Christian fabulists, that have obscured and adulterated the Noevian tradition, and the true Scripture-doctrine of the three states of the earth. They have trumped up many wild fictions on this head, altogether unknown to antiquity, both sacred and profane; as for example, that the primitive paradisiacal state was enjoyed only by the original pair of the human species; that *Paradise* was confined to a little spot of the earth called *Eden*; that our first parents remained therein, only an hour, a day, a month, or a year; that the constitution of the earth in general, and that of the human body in particular, was much the same, as now; and in fine, that all the human race forfeited this glorious state, for the sin of a man and woman, to whom their souls have no more relation, than to that of *Nero* or *Messalina*. Fables, that have no foundation in reason, Scripture, nor tradition.

Before we end this article, we shall examine what were, are, and will be, the nature and qualities of the human body, during these three states of the earth; and we shall endeavour to show, that, according to the doctrine of the Scriptures, and the ancients, our corporeal vehicle was, is, and will be, con-

form to the rest of matter, during these three periods of the paradisiacal, degraded, and re-established earth. In order to prepare the proofs of this great truth, we must recall here two principles already demonstrated.

1. We have shown in the first Part, that creation is a representation of God from without; that he can represent himself in two manners, by living images and simple pictures; and in fine, that in the first constitution of nature, all the intelligent images were full of Life, Light, and Love; and that all the material pictures were luminous, transparent and harmonious, without any moral, or physical evil, sin or sufferings, spiritual or corporeal death, darkness, or discord.

2. We have shown in this chapter, that, according to the Mosaic cosmogony; man was at first created in a state of immortality and delights; that if he had continued in that happy state, his body would have been immortal; that its qualities then, were such as they will be after the resurrection; that by the curse introduced into nature, since the fall, the physical forms of the material pictures were changed, as well as the moral qualities of the intelligent images. We shall now endeavour to show, that, according to the Scriptures of the Old and New Testament, and the constant doctrine of both sacred and profane antiquity, our glorious paradisiacal bodies are, during this mortal degraded state, incrustated, veiled, and imprisoned with dark cases of gross flesh.

The sacred oracles still represent the future body of the righteous, as glorious, splendid, luciform and sunlike. (a)
'In the time of their visitation,' says the author of the book

(a) Wisdom. ch. iii. 7.

of wisdom, 'The righteous shall shine forth. (a) 'They
 'that be wise,' says Daniel, 'shall shine as the brightness of
 'the firmament, and they that turn many to righteousness,
 'shall shine as the stars for ever and ever.' This spiritual
 body, which we had in Paradise, and which we are to have
 after the resurrection, is what the ancient Hebrews called
 The angelical cloathing of the soul, and eagles wings. Thus,
 we read in the Gemara of the Sanhedrin, (b) 'If you ask,
 'what shall become of the righteous, when God shall re-
 'new the world? the answer is, God will make them wings,
 'like eagles; whereby they shall fly upon the face of the
 'waters, in the air, and thro' all the celestial regions, like the
 'angels.'

The New Testament speaks, like the Old: St. Matthew
 says, (c) 'Then shall the righteous shine forth as the sun, in
 'the kingdom of their Father.' The scholastic mythologists,
 understanding nothing of the true doctrine of our glorious,
 paradisiacal bodys renewed and restored to their primitive
 form, interpret all these texts, both of the Old and New Tes-
 tament, in an allegorical sense, of the beatitude of our spiritu-
 al part, and not of the luminous, glorious, immortal qualities
 of our material vehicles, before the fall and after the resur-
 rection. But it is plain that the Scriptures unite both, and
 still join the future felicity of souls, with the resurrection of
 their glorious bodies. We must not separate what God has
 united.

St. Paul preaches this doctrine in many different places,

(a) Dan. xii. 3.

(b) Gemara ch. xi. pag. 92.

(c) Matth. chap. xiii. 43.

under various, beautiful images. In his epistle to the Corinthians, he says, (a) ‘ For we know, that if this earthly tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be cloathed upon with our house that is from heaven; not for that we would be uncloathed,’ (or quite striped naked of all body) ‘ but so cloathed upon, that mortality may be swallowed up of life.’ Here then, is an earthly tabernacle, and a celestial house, or body, which is to swallow up our mortal crust, or dark case of flesh; and so to become vital and immortal. Now, as we have said oft elsewhere, we are to be restored, in a future state, to what we were in a primitive one; for what never was before, cannot be called a Restoration. The same apostle says, in his epistle to the Romans, that, (c) ‘ the whole creation groans, till it be delivered from the bondage of corruption into the glorious liberty of the sons of God, or angels; and that we ourselves groan, waiting for the adoption, or redemption of the body.’ Here then, is a bondage of corruption, under which, the whole of nature groans, and even our bodys, till they be delivered from all the noxious qualities contracted by the fall, and become like to the angels, whom, we shall shew in the next chapter, to be cloathed upon with glorious, material, immortal vehicles.

The same apostle, in talking of the doctrine of the resurrection, speaks thus, in his first epistle to the Corinthians, (c) ‘ Some will say, How are the dead raised; and with what

(a) II. Corinth. ch. v. 1. 2. 3. 4. (b) Rom. viii. 21. 22. 23. (c) I. Cor. ch. xv. 35. to the end.

' body do they come? Thou fool, that which thou sowest is
 ' not quickened except it die; and that body which thou sow-
 ' est, is not the body that shall be. God giveth it a body as it
 ' pleases him, and to every seed its own body. There are ce-
 ' lestial bodies, and terrestrial bodies; the glory of the celestial
 ' is one, and the glory of the terrestrial is another. So also is
 ' the resurrection of the body, it is sown in corruption, it is
 ' raised in incorruption. It is sown in dishonour, it is raised in
 ' glory; it is sown in weakness, it is raised in power; it is sown
 ' a natural body, it is raised a spiritual body. There is a na-
 ' tural body and a spiritual body.' Thus, the apostle com-
 pares what he calls the celestial, glorious, immortal, incor-
 ruptible, spiritual body to the SEED; and what he calls the
 terrestrial, inglorious, mortal, corruptible, natural body, to
 the husk, that perishes, and decays, and that is to be destroy-
 ed and swallowed up by life. Hence, he adds in the fiftieth
 verse, ' That flesh and blood cannot inherit the kingdom of
 ' heaven; neither can corruption inherit incorruption.' As
 if he had said; It is not this gross, dark, corruptible case of
 flesh, that shall rise again, but that glorious seed of immorta-
 lity, that is imprisoned in this mortal husk. It will be the
 same numerical, celestial, spiritual body, that will rise again,
 the same immortal seed, the same principle of life, the same
 paradisiacal body we had in our pre-existent state, before it
 was shut up, imprisoned and clothed upon with mortality,
 with this dark, opaque crust of flesh, that decays every day,
 and changes every seven years. St. Paul continues, in the
 same chapter, to speak thus. ' Behold I show you a mystery,
 ' we shall not all sleep, or die, but we shall be changed,'

transformed into a celestial, angelical figure. ‘ In a moment, ‘ in the twinkling of an eye, at the last trump, the dead shall ‘ be raised incorruptible. The elements shall melt with fervent heat.’ The present constitution of nature shall be dissolved, and we shall be changed; they that are alive then, upon earth, shall be transformed, their mortal, natural, terrestrial dark case shall become immortal, supernatural, spiritual, luminous and transparent, ‘ for this corruptible must put on ‘ incorruption, and this mortal must put on immortality.’ All that is terrestrial, dissoluble, corruptible and carnal must disappear, be dissolved, be destroyed, and become celestial, incorruptible and immortal.

In fine, St. Paul distinguishes, not only, betwixt the celestial body, and the terrestrial crust; but also, betwixt the PURE SPIRIT, and the celestial vehicle; the first he calls PNEUMA, and the last PSYCHE. (a) ‘ The word of God,’ says he, ‘ is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the ‘ soul and spirit,’ $\psi\upsilon\chi\eta\varsigma\ \tau\epsilon\ \kappa\alpha\iota\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$, Animæ et Spiritus, the soul and spirit. By the soul, is meant here, the principle of life and motion, or the celestial, immortal vehicle. Thus, he seems to suppose, that man is composed of three parts, the pure spirit, or living image of the Deity called $\pi\acute{\nu}\epsilon\upsilon\mu\alpha$; the celestial vehicle, or $\psi\upsilon\chi\eta$; and the mortal body, or $\sigma\omega\mu\alpha$.

This triple distinction of SPIRIT, SOUL, and BODY, seems to have been a most ancient doctrine, common to all nations, from the earliest times of the world. We have already shown, that there is a perfect affinity, betwixt the Egyp-

(a) Hebrews. ch. iv. 12.

tian theology, and that of the oriental nations. We have also shown, that the Greeks, and especially Pythagoras, Socrates, and Plato borrowed all their philosophy from the Egyptians. Now, if it can be shown, that this was the doctrine of these last philosophers, we may in ascending by degrees the first ages of the world, conclude, that St. Paul's doctrine was that of the Noevian patriarchs; because the orientals and Egyptians descended originally from the sons of Noah, who peopled these countrys. Now, it is plain from the Pythagoreans and Platonists, that these two great philosophers believed man composed of three parts. Thus, Nemesius says, (a) 'There are some, among others Plotinus, who are of opinion, that the $\psi\upsilon\chi\eta$, is different from the $\nu\acute{o}\upsilon\varsigma$, and consequently make men consist of three parts, $\sigma\tilde{\omega}\mu\alpha$, $\psi\upsilon\chi\eta$, and $\nu\acute{o}\upsilon\varsigma$; whom Appollinaris Bishop of Laodicea followed.'

Porphry says, (b) 'That the soul is never quite naked of all body; but has still some corporeal vehicle joyned with it, agreeable to its actual disposition; either a purer or impurer one: but that upon its first quitting this gross earthy body, the spiritual body which accompanieth it, as its vehicle, must needs go away foul and incrassated with the gross vapours, and steams thereof, till the soul afterwards, by degrees, purging itself, this becometh at length a dry, pure splendor which hath no misty obscurity.'

Philoponus says, (c) 'That the soul hath, after death, a spirituous, aerial body, in which it acteth, and which serves

(a) Nemes. de nat. Hom. Graeco-Lat. edit. Oxon. 1671. 8vo. (b) Porphy. vita Pythag. pag. 77. (c) Philop. proem. in Arist. de anima.



‘ as its vehicle and subject.’ He adds further, ‘ what body is
 ‘ that, which is joined with the soul, after the dissolution of
 ‘ this terrestrial body? certainly it can be no other, than a spi-
 ‘ ritual body. Now the ancients affirmed, that this Pneuma-
 ‘ tical body, was not organized; but did the whole of it, in
 ‘ every part, exercise all the functions of sense, the soul hea-
 ‘ ring, seeing and perceiving all sensibles by it in every part.
 ‘ For which cause, Aristotle affirmeth in his metaphysics,
 ‘ that there is but one sense and one sensory. By this one
 ‘ sensory, Aristotle means the spiritual, subtile, and aerial bo-
 ‘ dy, in which the sensitive power resides, and immediately
 ‘ apprehends through the whole and every part of it all sen-
 ‘ sibles, so that this subtile vehicle is all ear, all eye, and all
 ‘ taste.’ The same philosopher adds, ‘ The soul, after death,
 ‘ continueth in the aerial body, till being fully purged, it be
 ‘ carried aloft and freed from all irascible and concupiscible
 ‘ passions, and then doth it put off, by a second death, the
 ‘ aerial body, as it did the terrestrial; wherefore, the same
 ‘ ancients say, that there is another heavenly body always
 ‘ joined with the soul, which is immortal, luminous, and
 ‘ star like.’

Proclus, in his commentary upon Timaeus, says, (a)
 ‘ Whilst we remain above, we have no need of these divided
 ‘ organs, which now we have when we descend into mortal
 ‘ life: but the uniform, lucid, or splendid vehicle is suffi-
 ‘ ent, this having all the senses united in every part of it.’ The
 same author says elsewhere, (b) ‘ the human soul hath such
 ‘ an ethereal vehicle belonging to it, as Plato himself inti-

(a) Proclus in Timaeum Platon. pag. 164.

(b) Id. pag. 290.

' mates, when he says, that the Demiurgus placed first the
' soul in a winged chariot.'

Hierocles assures us, that this doctrine was transmitted down to his age, from the highest antiquity, and the Chaldaic philosophers: for, says he, (a) ' The oracles call the luminous, ethereal body, the thin and subtile vehicle, or chariot of the soul.' By the oracles, he means the Chaldaic philosophers, who called the luminous vehicle, the plain even surface. ' Take care not to defile the spirit, nor to make the plain surface deep, hollow and unequal.' Pfellus glosseth thus upon that maxim or proverb. ' The Chaldaic philosophers called the luciform, pure, and pellucid vestment of the soul, the even, plain surface.' Hierocles continues thus, (b) ' man is a rational soul, with a congenial, immortal body. This was the doctrine of the Pythagoreans, which Plato explained, comparing every divine and human soul to a charioteer, with a winged chariot. To purify this luminous body, we must lay aside the pollutions of matter, betake ourselves to sacred purgations, and the strength that joins us to God, and excites us to fly from this mortal abode. Since our luminous body is joined to a mortal body, we ought to purge, and free it from all sympathy with the last. The purifications of the rational soul are before hand of service to the luminous body; that by them, this also becoming winged, it may not be hindered in its journey upwards. The "splendid luciform body,"

(a) Hierocles, aurea carm. Cantab. an. 1703. pag. 213. 214.
ibid. pag. 293.

(b) Hierocles

‘lyeth in this mortal body of ours continually inspiring it
‘with life, and containing the harmony thereof.’

Suidas tells us out of Ifidorus, (a) ‘That, according to
‘some philosophers, the soul had a luminous vehicle called
‘star-like, sun-like, and immortal, which luciform body is
‘now shut up within this terrestrial body, as light in a dark
‘lanthorn.’

Galen says, (b) ‘The soul is an immaterial substance,
‘which has a luciform, ethereal body, for its first vehicle,
‘by which, as a medium, it communicates with the gross,
‘terrestrial body. Now this lucid, ethereal body is extended
‘throughout, and contained in the brain, from which life,
‘and sense are communicated to all the members.’

By these quotations it appears, that the Platonists, Pythagoreans, Egyptians, Chaldeans, and all the Orientals believed, that the soul had an ethereal, aerial, and terrestrial vestment, cloathing, or tabernacle; that they put off the last by natural death; the second by a supernatural death in a separate state; and that they retained the last for ever. As they were fully perswaded of the doctrine of Pre-existence, that all lapsed souls fell from the highest heavens, and that this fall was gradual, from a celestial state to an aerial, and thence into a terrestrial one, they fancied that all souls had a triple material vehicle conform to these three states. All this pretty, ingenious fiction came, from their not understanding perfectly, or their having adulterated, the true Noevian tradition. The sacred oracles teach us, that the ethereal, aerial and terrestrial body are all essentially the same; but with dif-

(a) Suidas in verbo *Auxoudes*.

(b) Galen. dogm. Hippoc. et Platon. lib. VII.

ferent qualities and forms according to the different states of the soul. The terrestrial body is that mortal husk, dark case, and corruptible crust we have contracted since the fall. The aerial is the paradisiacal body we had before the fall, and which we shall have after the resurrection, during the glorious reign of the Messiah upon earth. The ethereal body is that which we shall have, upon the general restitution of all beings, and when all lapsed intelligences shall become perfectly isangelical, both as to their spiritual qualities and corporeal forms, as shall be shown in the next chapter.

Our gross, mortal, sensible body of flesh and blood is something purely accidental to our nature; it is always flowing like a river. It never continues the same; it passes away by insensible transpiration, its liquors are in a perpetual flux and circulation. We have not always the same numerical fluids, nor solids in our infancy, manhood, and old age. It is not then, these gross elements of flesh and blood that are to rise again, but that glorious seed of immortality which St. Paul calls the Spiritual Body.

The Pagan philosophers, as we have seen, believed that the ethereal vehicle followed the soul into another life, immediately after death; and that then we were not quite stript naked of matter. The sacred oracles teach nothing expressly on this head; they seem to insinuate, that after death, human souls remain in a separate state, detached from all matter, purely intellectual, and that the spiritual body, the immortal seed, the incorruptible Monad will, for reasons known to God, be sown in corruption, remain buried after death in the common mass of matter, till the resurrection; when the

face of the earth will be renewed by purifying flames, and a general conflagration, which will purge our globe of all that dark and earthly dross, which it has contracted by the fall. It is then, that these expiatory flames will change, transform and chrystalize our material vehicles, and restore them to their primitive paradisiacal form, to live and reign with Jesus Christ upon earth, in his glorious kingdom, till the total restoration of all things. After this general re-establishment of all lapsed beings, human and diabolical ; our material vehicles will be transformed anew into luminous bodies, shine as the sun, and become altogether ifangelical, or like to the angels, who are all united to some sort of matter, as shall be shown, in the following chapter.

C H A P. V.

OF THE THREE STATES OF DEGRADED
ANGELICAL NATURE.

IN order to display the whole of the beautiful plan of Providence, it is not sufficient, to show, that the earth in particular, will be restored to its primitive paradisiacal form. We must further prove, that, according to the doctrine of the Scriptures, the whole of degraded nature is to be re-established in its original lustre, perfection and purity. We have already shown in the first part of this work, (1) That God's ultimate design in creating, was to represent himself from without, such as he is from within. (2) That he is in himself all life, light and love. (3) That all his material pictures and living images must, upon their first creation, have been representative of his divine perfections: (4) And in fine, that evil whether moral or physical cannot be eternal; it was not from the beginning, and it must end. We shall now endeavour to show, that the angels were at first created in a most happy state; that they fell from it by their revolt; and that after ages of ages, all lapsed and reprobate spirits will at last be restored, to their primitive perfection and felicity.

We have hinted, in the last chapter, that, according to the Mosaical cosmogony, chaos and darkness could not be the first productions of the Almighty, and that therefore,

there is a great difference betwixt the original primitive creation, as it came pure from the hands of God, and the confusion, disorder, and deformity introduced into the solar system by the fall of angels. As the book of Genesis is probably, but an extract and abridgment of the antediluvian and Noevian traditions, concerning the creation, Moses, in his rapid narration, does not enter into any full description of the primitive state of the angelical world, nor so much as mention the fall of angels, which is only hinted at, by a transient word about the chaos. We must therefore search the Scriptures, to see, if we can find any texts, to supply the want of the precious monuments that are lost. We happily find in the books of the Old Testament three texts, that will appear very clear and decisive to any man, that has meditated, digested, and adopted the four principles above-mentioned.

1. Job seems to insinuate the glorious happy state of the primitive creation, when he makes God speak thus to him (a), 'Where wast thou, when I laid the foundations of the earth? when the morning stars sang together, and all the sons of God shouted for joy?' The Hebrew words translated, 'when I laid the foundations of the earth,' may be rendered, 'ere I laid the foundations of the earth, and so means, 'ere I formed the paradisiacal earth, or if we preserve the adverb QUANDO WHEN, then the meaning is, 'when I created transparent, solid matter.' However this be, it is certain, that this universal jubilation supposes an universal felicity, in the intelligent images of the Deity called 'the sons of God, and the morning stars;' and since, by the fundamental laws of crea-

(a) Job. ch. xxxviii. 4. 7.

tion, there was a perfect analogy, betwixt the material pictures, and the living images, the first production of the corporeal world must have been all luminous, glorious and representative of the divine perfections.

2. The author of Ecclesiasticus seems also to have had in view, this primitive, original, uncorrupted creation, when he says, (a) 'The works of the Lord were done in judgment from the beginning; and from the time he made them, he disposed all the parts thereof. He garnished his works for ever, and in his hand are the chief of them to all generations. They neither labour nor are weary, nor cease from their operations; none of them hindereth another and they never disobeyed his Word, or Logos.' It seems insinuated by this text, that in the primitive, original state of nature, the productions of the Almighty were free from all moral and physical evil; that there was in them, no contradictory, nor self-destructive qualities, since none of them hindreth one another in their operations, and since none of them disobey the Word of God. This sure cannot be a description of the present state of nature, in our inferior sphere, since in the physical, we see a continual combat of elements, and in the moral, an universal corruption.

3. The Prophet Ezekiel defines the glorious state of the angelical world, and the fallen cherubin, under the type of the King of Tyrus. TUR, or TYR, in the Syriac Hebrew language, signifies a mountain, or high place. Hence, the Greeks derived the word *Tyrgis*, and the Latins TURRIS, a tower, and TURGEO to swell, or puff up. So the King of Tyrus

(a) Ecclesiasticus. ch. xvi. 26.

signifys the King of Pride, which was the original sin of the devils. And therefore, Job calls the devil, (a) ‘The king over all the children of pride.’ For the same reason, Isaiah calls the apostate angels, whom God is to destroy, and cast one day into the prison, (b) ‘the host of the high ones that are on high.’ Some literal interpreters explain this text, of the King of Tyrus, and so translate in the future what should be rendered by the preterit. We shall follow the Hebrew original, and the Greek version, as near as we can. The prophet speaks thus, (c) ‘Thou wast the summit of all God’s works, full of wisdom and perfect in beauty. Thou lived in Eden the garden of God. Every precious stone was thy covering, or apparel. All melody and harmony was prepared in thee, in the day that thou wast created. Thou wast the anointed Cherub that protected all the celestial quires, and I set thee so. Thou wast upon the holy mountain of God. Thou walked up and down in the midst of the luminous stones. Thou wast perfect in thy ways, in the day that thou wast created, till iniquity was found in thee.’ How ridiculous is it, to apply those expressions of protecting Cherub placed in the garden of God, cloathed with glory, filled with wisdom, perfect in beauty from the day thou wast created, to any mortal, terrestrial king, conceived in iniquity, brought forth in sin, and infected with original guilt. In this text, the celestial abodes, primitive seat of the fallen angels are described, under corporeal images, as shining with precious stones; and the seraphic spirits are said, to be cloathed with these luminous garments, by which is

(a) Job. ch. xli. verse last. (b) Isaiah. ch. xxiv. 20. to the end. (c) Ezekiel. ch. xxviii. 12. to 20.

meant, the luciform, glorious body; for, as we shall show very soon, all finite spirits, celestial, terrestrial and infernal, are, some how, or other, united to corporeal vehicles, according to the doctrine of the Scriptures and primitive fathers, yea, all antiquity, both sacred and profane.

The most part of the Jewish Rabbins, Hebrew Cabbalists or mythologists, speak as Job, the author of Ecclesiasticus, and the Prophet Ezekiel, concerning the first state of the angelical world, before the fall of rebellious seraphins; they laugh at the Christian schoolmen, who pretend, that the first production of the Almighty was darkness, chaos and confusion. They speak of ADAM KADMON, or the primitive world, as all luminous, transparent and beautiful. I could multiply volumes on this head; but as the Cabbalists have lost all credit among the learned, because of the extravagant fictions mixed in their mythologies, I shall supersede that vain ostentation of learning; and haste to the second state of the angelical world, or the defection of rebellious spirits.

It is a common opinion among men of all countrys, ages and religions, that there are immortal demons, or degraded spirits, that rebelled against heaven. This is no specific, peculiar tenet of Christianity alone; no sect, communion, nor party, whether Pagan, Mahometan, Jewish, or Christian, doubt of this great truth; save only the materialists, who have no notion of the great plan of Providence, and who, like ignorant school-boys, fancy that nothing is real, but what is extended, palpable and material.

Moses, in his cosmogony, from the very beginning of his third chapter, supposes, that the devil seduced the original

pair in Paradise. The author of the book of Job, or Moses himself, represents the rebellious angels, as going to and fro upon the earth. The author of the book of Kings talks of lying spirits, that go about to seduce and deceive wicked princes. The prophets paint forth the fallen angel, under various types; and in the text above-mentioned, Ezekiel says expressly, that the King of Tyrus or pride, 'the protecting Cherub was cast out, as profane, out of the mountain of God, because of the multitude of his negociations,' or conspiracies, for so the Hebrew word may be translated. 'Thy heart, says the prophet, was lifted up, because of thy beauty; thou corrupted thy wisdom, because of thy brightness; and therefore, I cast thee down to inferior places.' All the evangelists and apostles speak, in the same style, of angelical spirits, that rebelled against heaven; and therefore were cast down into darkness, and banished from the beatific vision. This, no man can deny, that reads the Scriptures: but few remark, that these sacred oracles distinguish betwixt three sort of degraded intelligences, or lapsed angels.

1. The first are these, that are already shut up in the abyss, and that were so from the beginning of the world. Thus St. Peter says, (a) 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' St. Jude adds, (b) 'The angels which kept not their first estate, or principality; but lost their own habitation, he hath reserved in everlasting chains of darkness, unto the judgment of the great day.' It is plain, by these two texts, that there is a local, de-

(a) II. Peter. ch. ii. 4.

(b) Jude. verse 6.

finite space, or, at least, a state of privation, misery and darkness called in Scripture, the Abyfs, the Pit, the Deep, where not all, but many of the rebellious spirits are reserved in everlasting chains, and darkness, till the judgment of the last day. It is then, that their torments will be redoubled, and that they will be thrown, (a) 'into the lake of fire,' and abandoned to the devouring flames of divine justice, which will penetrate into the most secret recesses of their essence, in order to extirpate, transform, and annihilate all that is tainted, vicious, and radically corrupted in their natures. Thus, their physical torments will augment, while their moral evil is consumed. This does not hinder but at present, they are cast down into the abyfs, bound with chains of darkness, shut up with gates of brass, and thereby debarred from all commerce with any other species of intelligent natures. This is the Pit, in which they are enchained, till they be thrown into the Lake, where they are to be purified. These two places, tho' metaphorically represented by gross, corporeal images, yet must never be confounded. They denote the two different states of the seraphic chiefs, that rebelled against the most High. The Pit, the Deep, the Abyfs, the Prison express a total separation from all the luminous, beatifying influences of God, and from all the delectable, amusing sensations of nature; and a total privation of all their essential and accessory felicity, that can in the least mitigate their misery. 'The lake of fire, the furnace of brimstone, the Tophet full of flames,' into which they are to be thrown after the great day of judgment, is the last effort of eternal justice, to puri-

(a) Rev. ch. xx. 10.

fy and transform them; to annihilate moral evil by physical torments. In the first state, they feel the absolute impotence, inexpressible darkness, and total misery of intelligent beings, abandoned to their own solitary essence, without any salutary communication with the uncreated Original, or his created representations. In the last state, they will feel the effects of sin-destroying, soul-purifying, heart-transforming justice and vengeance, jealousy and love, (a) 'which is strong as death, cruel as hell; and the coals thereof as the coals of fire, which have a most vehement heat.' When we have no just ideas of the great plan of Providence, many expressions in Scripture, which signify quite different ideas, and states, appear to us synonymous and superfluous.

2. The Scripture speaks of another sort of demons, that are not shut up in the abyss, and that wander through the air, over the earth and in the seas, to execute the designs of eternal Wisdom and Justice. Job contemporary with Moses says, (b) 'upon a day when the sons of God came to present themselves before the Lord, Satan came also among them. And the Lord said unto Satan, Whence comest thou? then Satan answered the Lord, and said, From going to and fro upon the earth, and from walking up and down therein.' This mysterious text, tho' figuratively and poetically expressed, yet must not be understood in a purely allegorical sense. By the LORD, in the Old Testament, is to be understood always the Logos humanized, the second person of the trinity united to the sacred pre-existent humanity. By the 'sons of God,' the angels cloathed with corporeal vehicles, who

(a) Cantic. or song of Solomon ch. viii. 6.

(b) Job. ch. i. 6. 7.

serve as his ministring spirits, and are sent thro' all the different parts of the material universe to execute his commands. They are said to present themselves before the Lord, in a local definite space, where the sacred humanity resides: for this Presentation cannot be understood, of a presentation before the pure divinity, which, being present every where, wants no definite space to convocate the angels before him; nor could these celestial spirits be said to assemble in a place, if they were not embodied, as we shall soon see. It is added, that 'the devil came also among them, and that he goes to 'and fro upon the earth,' and therefore, is not confined and enchained in the pit. Moreover, the author of the book of Kings (a) represents 'the Lord as sitting upon his throne, 'and all the host of heaven standing by him; and that there 'came forth a lying spirit who said, I will go forth, and I 'will be a lying spirit in the mouth of all Ahab's prophets.' These lying, deceitful, degraded spirits that wander in the air, and over the earth also, are called by the Prophet Isaiah, (b) 'The powers of the air, and the hosts of the high ones 'that are on high.' Such are the laws of the invisible world, and such is the economy of the Messiah's empire, to make use of both good and bad spirits, to execute his designs, during the reign of evil.

The New Testament confirms the doctrine of the old. St. Matthew the evangelist has a remarkable text, which proves, that all the devils are not yet shut up in hell, since they enter very oft into the bodies of men. He says, that the devils cried by the mouths of the two possessed men, (c) 'Jesus, thou

(a) I. Kings ch. xxii. 21. 22. (b) Isai. ch. xxiv. 21. (c) St. Matth. ch. viii. 29.

‘ Son of David, art thou come hither to torment us before
 ‘ the time?’ The evangelist St. Luke adds, (a) ‘ and the de-
 ‘ vils besought him, that he would not command them to go
 ‘ into the deep.’ Here then are devils, that are not yet shut
 up in the deep, in the pit, in the abyfs, and bound with
 chains of darknefs, as these St. Jude and St. Peter speak of;
 fince they beg our Saviour, not to torment them before the
 time, before the day of the laft judgment, when the angel,
 which St. John fpeaks of in his Revelations, (b) ‘ fhall come
 ‘ down from heaven, enchain the devil and fatan the old
 ‘ ferpent, and caft him with all his accomplices into the bot-
 ‘ tomlefs pit, and fhut him up, and fet a feal upon him that
 ‘ he fhould deceive the nations no more, till the thoufand
 ‘ years fhould be fulfilled.’ The fame St. John calls the de-
 vil, in his gofpel, (c) ‘ The prince of this world.’ St. Pe-
 ter adds, (d) ‘ be fober and vigilant, becaufe your adverfary
 ‘ the devil walketh about, as a roaring lion, seeking whom
 ‘ he may devour.’ St. Paul fays, (e) ‘ We wreftle not againft
 ‘ flefh and blood, but againft principalities, againft powers,
 ‘ againft the rulers of the darknefs of this world, and againft
 ‘ fpiritual wickednefs in high places, or in the air, and there-
 fore he calls the devil, in another place,’ (f) ‘ The prince of
 ‘ the powers of the air, that now worketh in the children
 ‘ of difobedience.’

This is the conftant doctrine of the f acred oracles, which
 can alone reveal to us the ftate and laws of the invifible
 world. Unlefs we attribute omnipotence and omniprefence

(a) St. Luke ch. viii. 31. (b) Revel. ch. xx. 1. 2. 3. (c) St. John. ch. xii.
 31. (d) 1. Peter ch. v. 8. (e) Ephesians. ch. vi. 12. (f) Ib. ch. ii. 2.

to the devils in hell, or say, without any reason, that they are unchained, and let out of the abyfs, to sport and play upon earth by possessing, and tormenting of poor mortals; we must allow, that there are two sort of evil demons. The one shut up in the abyfs, and others that are not yet enchained. The first are the seraphic chiefs, the most obstinate demons, the most vicious, perverse, cruel spirits, who are shut up in chains of darkness, and there reserved to the judgment of the last day, because their force and malice is so inveterate, and so powerful, that, if they were let loose, they would soon turn the earth into a chaos or hell. Others less criminal are as yet unchained, to execute the divine commands. They have a mighty power and empire in all the sphere of degraded nature; not by the pure arbitrary institution of God, as the schoolmen say; but, as a natural and necessary consequence of the laws of the invisible world; according to which, good unites to the good, and the impure with what is impure, as necessarily, as heavy bodys fall to their center, and lighter ones rise upwards. These demons are not inspired, predestinated, nor excited by God to exert their cruelty upon men; but he over-rules and directs their deliberate, voluntary malice, to purify the good, to humble, punish, and make them suffer: not to tempt and seduce the bad, but to manifest, direct and govern the outward eruptions of their internal, wilful depravity; so that at present, all conspires to contribute at last to the manifestation of God's ultimate designs, the final re-establishment of all lapsed spirits, and their eternal horror for all the moral and physical evil, to which they have been co-operators. Here we may cry out with the

apostle, O the height! depth and breadth of the divine wisdom, his ways are unsearchable and past finding out. Minute philosophers, little freethinkers, and dull materialists that believe nothing real, but what is extended, that the universe is nothing but a compound of atoms jumbled together by fortuitous chance; that there is no difference betwixt nature, and God; the uncreated intelligent architect, and his created material representations, can have no idea of the sublime beautys, order, laws and statutes of the invisible world; of the different states and government of fallen and unfallen spirits, of the mixture of good and evil blended together in the sphere of degraded nature, and of the means employed by Omnipotence, to reduce all to order. They judge of nature by a small, broken, rusty, shattered wheel or chain, that presents itself to their narrow, bounded, poor, blind optic: they must be pitied and referred to another life, where they will be undeceived of all their pitiful sophisms. These who know both sacred and profane antiquity will judge otherwise, and look upon all the objects of sense, as the least and most despicable portions of nature.

3. Besides these two sorts of degraded intelligences, holy Scripture mentions a third species, that are shut up in, and serve to animate brutal forms. This Scripture-doctrine will at first sight appear odd to those, who have not digested and incorporated into their substance, the great principles laid down in the first Part, and who do not read the Scriptures with intelligence. We shall endeavour to search into their true meaning, without prejudice or prevention.

Moses, in the history of the creation, makes use of the

same Hebrew word NEPHECH, translated ANIMA VIVENS, LIVING SOUL, to express the principle of life in beasts and men. No distinction is put betwixt the NEPHECH, which is said, in the first chapter of Genesis, to animate fishes, fowls and animals; and the NEPHECH, or breath of life, which God is said, in the second chapter, to breathe into man. It is true, that the animals are said already to possess this NEPHECH, or immaterial principle, whereas God breathed it immediately into man, as a new creation. This makes some think, that after the fall of angels, they were not all shut up in the abyss, as we have said; but that some of them, after the dissipation of the chaos, were condemned to animate brutal forms in Paradise, pass thro' a state of probation, which is always the ultimate end of God's punishments, be subjected to man, who had a sovereign power over them, and that this dominion was the original source of their envy against man.

Moses confirms anew this doctrine, in the third chapter of his divine cosmogony. He says expressly, when he begins the narration of the fall of man, that in Paradise, before this fall, the serpent was the subtlest, or as the Septuagint renders the Hebrew word, 'The most intelligent of all the beasts of the field.' Therefore, all the beasts were then intelligent, since what is now the serpent, was the most intelligent of all. This animal had an idea of God, of moral good and evil; he reasoned and he spoke. All grant, that this serpent was the devil which animated this beast. Hence some conclude, that numbers of fallen spirits were united to the organized bodies of brutes, even in Paradise, and that Adam knew perfectly

their essence, dispositions and characters, 'since he gave every 'one of them names,' conform to their different natures. Moses ushers in this doctrine of beasts that spoke, reasoned, had notions of God, of moral good and evil, by no preambulatory excuse, apology or explication. He says nothing, to determine us to look upon all this, as an allegory, or metaphor ; because in his time, it was a received doctrine, otherwise it would have been incongruous and absurd, in such a great legislator, to mention such a paradox without preparing the minds of men to receive it, by explaining this wonderful oeconomy of Providence. To be sure, this system is far more plausible and reasonable, than to suppose, with the scholastic fabulists, that God opened expressly the gates of hell by a miracle, restored the devils there enchained to their perfect liberty, gave full scope to their infernal malice, and let them out of their dark prisons, to seduce and tempt innocent man. To imagine, that God thus wrought a miracle, to lay a snare for his harmless creatures, to pervert, corrupt, and render his new creation wicked and miserable, is far more repugnant to the infinite goodness of the common Father of spirits, than to believe, that the temptation which mined the human race, happened according to the established laws of nature, by degraded intelligences, that were in commerce with man, subjected to his empire, and that lived familiarly with him in Paradise, under quite different forms, than they now have, as appears from the following context.

Moses adds, that when God pronounced sentence of condemnation against Adam, he inflicted punishment upon the serpent, and all the bestial kind, as upon our first parents, and

all the human race. This animal was condemned to lose its original form, crawl upon its belly, and eat the dust of the earth, all the days of its life. If by this animal is to be understood, the devil in hell, or a fallen angel entirely separated from matter, how could that criminal spirit be punished by the alteration made in the form of a beast, with which he has no union, and to which he had no relation? this text must therefore either mean nothing, or it must signify, that these fallen intelligences, which animated the bodies of beasts in Paradise, and which contributed to the depravation of human souls, were punished and degraded anew. Their bodies were envelopped as ours, with a gross, opaque, mortal, and corruptible case, their superior faculties were benumbed, and they were deprived of the use of speech, and reason, which they enjoyed in a paradisiacal state.

The author of the book of Job, who was contemporary with Moses, or perhaps, Moses himself, seems to teach the same doctrine; and therefore it may be looked upon as the universal sentiment of all the oriental nations. In the forty first chapter of this ancient monument, mention is made of two sorts of beasts, one terrestrial, and another aquatic. The first is called BEHEMOTH, and the last LEVIATHAN. BEHEMOTH in Hebrew signifys, the wild beasts in general. Some believe it is the elephant, others the sea-horse, an amphibious animal common heretofore in the river Nile. Others believe, that it is the bull. The word is plural, to show, that no particular individual beast is denoted here, but the whole species. LEVIATHAN may be derived from the Arabic word LEVI, which signifys foiled, coiled, and full of windings,

and in a metaphorical sense, deceitful, the great impostor, the cheat or liar; and the Hebrew word **THAN** signifies an aquatic animal, or a fish of the sea. Some think, that this animal is the whale: but the Rabbins and the Talmud call it the crocodile. Whatever be in these conjectures, it is certain, that the sacred text attributes two sort of qualities to those animals. (1) That they have real, corporeal members and forms; flesh, blood, and bones. (2) It attributes to them a principle of thought and intelligence, for God says of the Behemoth, 'I created him with thee,' or as some translate the Hebrew word, 'like unto thee. He is the chief of the ways, 'or works of God;' moreover, the same Job says of Leviathan, 'he beholds all high things. He is the king over all 'the children of pride.' Hence, the most part of interpreters look upon these two animals, as types, and symbols of the devil, and maintain, without any shadow of reason, that the corporeal forms, members, and machines attributed to these animals are purely allegorical and figurative of the spiritual qualitys, vices, and defects of degraded intelligences. Thus, the Predestinarian Figurists abandon the letter, and fall into a contrary extream from the Literalists, who reject the spiritual sense. Both are blameable. The two senses must never be separated. Without deciding what are the two animals called **BEHEMOTH**, and **LEVIATHAN**, we think that it is more safe, and more respectful for the sacred text, to unite the spiritual and literal sense, to maintain the truth of both, and therefore to say, that by **BEHEMOTH** and **LEVIATHAN** are meant, two sort of degraded intelligences and fallen angels, that are really united to, and shut up in the pri-

sons of corporeal machines, and brutal forms. That they are different species of devils, seems probable; otherwise, the designing them by different names, would be superfluous and a meer tautology, which would be unworthy of eternal wisdom. These two species of degraded intelligences imprisoned in animal machines, are the most cruel, the most fierce, and the most powerful of all the brutal kind.

This is perfectly conform to the Mosaic theology already explained; but we should suspect, and doubt of our interpretation, if Solomon did not teach the same doctrine in the most express words, which ignorant commentators interpret, as a discourse of the wise-man personating an impious mind: but the truths established by this text are so great, so sublime, so worthy of God, so conform to the analogy of faith, and throw such a divine light upon all the plan of Providence, that we cannot, without impiety, attribute them to an incredulous freethinker. (a) 'I have learned' says Solomon, 'that all the works of God will be eternal; That which is to come, already was; and God will re-establish what is departed from him.' Will any incredulous, impious mind grant these principles? 'At present God tries the children of men, and makes them like to beasts; for that which befall the sons of men, befall the beasts, even one thing befall them. As the one dieth, so dieth the other, they have all one breath, spirit, or soul; so that man has no pre-eminence over a beast; they are both equally subjected to vanity.'

This text translated from the Vulgate Latin, the Greek version, and the Hebrew text, establishes clearly the follow-

(a) Ecclesiast. ch. iii. 14 to the end.

ing principles. 1. That all the works of God will be eternal; the forms may perish, but the essences will endure for ever. 2. That all beings, who have departed from God, will at last be re-established in their original primitive state of perfection. 3. That, as the souls of men are degraded intelligences in a suffering state, so the souls of beasts are the same: 'they are 'both equally subjected to vanity,' that is, according to the Scripture style, to corruption, death, misery, sufferings, and to something that must vanish. Now, could beasts be subject to vanity, if they had no souls at all, or could they suffer, if they were not degraded? it is thus, and thus alone, that this text, which the incredulous abuse, to combat the immortality and immateriality of the soul, proves both. All God's works will be eternal, all lapsed beings will be re-established. We are in our present degraded state, but beasts of a different kind, when we abandon ourselves to the animal life. These three sublime truths are the ultimate end, object, and summary of the wise-man's discourse.

Let us pursue down the same tradition from age to age, from Adam to Noah, from Noah to Job, from Job to Moses, from Moses to Solomon, and from Solomon to the prophets. Isaiah seems to insinuate the same doctrine when he says, (a) 'The ox knoweth his owner; and the ass his masters crib; but 'Israel doth not know, my people doth not consider.' The Prophet Jeremiah adds, (a) 'The stork in the heaven knoweth her appointed times; the turtle, the crane, and the swallow observe the time of their coming, but my people know 'not the judgment of the Lord.' If the prophets believed,

(a) Isai. ch. i. 3. (a) Jeremiah. ch. viii. 7.

that the beasts were machines, their comparison would be as ridiculous, as if we should say, a wind-mill knows its owner, and a watch its master's pocket. If it be said, that the prophets speak thus, to accommodate themselves to the vulgar way of talking. This proves at least, that the animation of brutal forms, by intelligent spiritual souls, was a common, universal maxim in their times. The obstinate Cartesians will say, that this opinion was a vulgar prejudice, to which the inspired writers accommodated themselves, as when they say, 'that the sun stood still.' It is easy to answer, that it may be demonstrated, that the annual motion of the sun is impossible and repugnant in the present constitution of nature, but no such thing can be said of the degradation, and imprisonment of fallen intelligences, in animal machines. The same Cartesians will cry out, that they themselves, tho' fully perswaded of the mechanism of beasts, yet say every day; 'My dog suffers, my cat is pleased;' by which they mean only, that these animals cry and leap, as if they had the sensations of grief and joy; and therefore that all that is meant by the two texts above-mentioned, is, that the fowls and animals act, as if they had in them, a principle of intelligence, tho' they really have none. But how do they prove this? it is a meer gratuitous supposition; which, as we have shown in the first Part, has no foundation in reason, nor experience, in Scripture nor in tradition: yea, that it is diametrically opposite to all these four.

The evangelists seem to insinuate the same doctrine, when they say, (a) That the devils, whom our Saviour cast out of the men possessed, besought him saying, 'If thou cast us out,

(a) Matth. ch. viii. 31. compared with Luke ch. viii. 32, 33.

‘suffer us to go into the herd of swine.’ It is added, ‘Then
 ‘went the devils out of the man, and entered into the swine,
 ‘and the beasts ran violently down a steep place into the lake,
 ‘and were choaked.’ I do not say, with some, that the meaning of this text is; that this precipitation of the swine, came from a mutual combat, betwixt the degraded intelligences already possessed of these brutal forms, and the devils that went out of the men dispossessed, and who desired to enter into these corporeal moulds, to inform, or animate these machines, and thereby enjoy the brutal pleasures natural to swine. All this witty fiction appears too ludicrous, for a commentary upon the sacred text. The true meaning may be, that the devils exorcized, delighting in malice, and being stronger and more powerful than the degraded intelligences shut up in these corporeal vehicles, desired to torment their weaker companions, to chase them from their natural mansions, to disengage them from the entanglement of matter, and thereby reduce them to the same state of wandering, sensibility and misery, to which they themselves are condemned, till they be shut up at the last day, in the bottomless pit. As these superior cruel devils could not, however, alter the order of nature, without the divine permission, they asked this from the great Author and Master of nature; and having obtained it, they made use of their power, only to torment their companions, when that of tormenting men was forbid them. This is a motive far more worthy of malicious apostate spirits, than to suppose, that they desired to enter into the swine, only to enjoy brutal pleasures. According to the principles laid down, this text becomes intelligible, and contains the sublimest

ideas; whereas, without these principles, it appears to the incredulous, mere fiction or fable.

The sublime apostle of the Gentiles insinuates the same doctrine of degraded intelligences, in his epistle to the Romans, which, when compared with the text of the Ecclesiastes above cited, becomes very probable. Solomon says, (a) 'that a man has no pre-eminence over a beast, because both are equally subjected to vanity.' St. Paul says, 'that the creatures were not subjected to vanity willingly, but because of him that subjected the same in hope.' Degraded intelligences were not subjected to vanity by choice; far less by a despotic act of absolute sovereignty, but unwillingly, contrary to God's first design, by force and necessity, yet in hope, not a fruitless hope, but a sure persuasion and full conviction, that physical evil is the only cure of moral depravity. 'By the creature subjected to vanity,' seems to be meant, degraded intelligences; since it is said, in the verse immediately preceeding, 'for the earnest expectation of the creature waiteth for the manifestation of the sons of God.' Can machines expect and desire this manifestation? if it be said, that the apostle speaks metaphorically, as when we say, 'the dry earth expects the rain;' and therefore, that this passage must be understood only of the material pictures, of the restitution of the earth to its primitive glorious and paradisiacal form; I answer, that what follows cannot be said of simple matter of corporeal beings, and pure machines viz. 'that they will be delivered one day into the glorious liberty of the sons of God.' The material pictures can never enjoy the privi-

(a) Ecclef. ch. iii. 19.

(b) Rom. viii. 19, 20. &c.

leges, qualities, and perfections of the intelligent images, angelical natures, and sons of God. This text then, must regard the general restitution of all lapsed spirits, that will be delivered from the slavery of their corruption, restored to their primitive state of perfection, before they rebelled, and were thrown either into the aerial regions, or shut up in terrestrial brutal forms, or enchained in the infernal pit; for these are the three sort of angelical natures, that were degraded. Lest it be said, that all is meant of the human race in general, and more especially of the elect, it is added, that ‘the whole creation,’ the whole in our sphere, or solar system, and the whole without any exception, ‘groaneth and travelleth in pain till now, and not only they, but we ourselves, who have the first fruits of the spirit, even we groan, waiting for the adoption, to wit, the redemption of our body.’ Here then are intelligences, different from ours, that are subjected to misery and suffering, that have not received the first fruits of the spirit, who groan and travel in pain, till they be delivered from the bondage of corruption, and who are at last to be re-established ‘into the glorious liberty of the sons of God.’ Men alone, during this state of vanity, misery, and corruption, receive the fruits of the spirit, the divine illuminations and graces. All other degraded intelligences, whether aerial, terrestrial, or infernal are deprived of these lights and motions. These imprisoned in brutal forms have no other ideas, sentiments, nor desires, but what are necessary to the conservation of the machines, which they animate. We have already shown in the first Part, that, as God by his divine, vivifying action in spirits, may sublimate and exalt their natures,

to any finite degree of perfection and intelligence, how great soever; so he may, by the suspension of the same activity, reduce them to any degree of inaction, and insensibility how low soever. Thus, the souls of beasts are reduced to a sort of stupidity and insensibility, as to every thing that does not regard their present state. Their superior facultys are laid asleep. They cannot go beyond the term of action, sensation, or reflexion, to which Almighty Power has stinted them. These degraded intelligences receive none of the fruits of the divine spirit. They have no ideas, nor perceptions, but what are relative to the conservation of that parcel of matter, to which they are confined. By all this, their malice is enchained, and their inveterate habits of evil are laid asleep, as we have already remarked, in the first Part.

This ancient tradition of brutal forms animated by intelligences that reasoned, and spoke in a paradisiacal state; and that were afterwards deprived of speech, for co-operating to man's first disobedience, was a common doctrine in the Jewish church; before the coming of our Saviour. Josephus the historian has preserved an ample monument, and testimony of this, in his Antiquitys, where he says, (a) in speaking of Paradise, 'The beasts lived in perfect concord with each other, and with men. They were of the same mind and spirit. The serpent lived familiarly with our first parents in Paradise, but envying their felicity, he endeavoured by his reasonings to persuade them to eat of the forbidden fruit; having thus deceived the woman, God deprived the serpent of speech.' The same tradition was preserved down from

(a) Joseph. antiq. lib. I. cap. ii.

the first times of Christianity, and was believed by some of the most venerable fathers of the primitive church. Hence, St. Basil says, after having described all the beautys of Paradise, (a) ‘ Then the beasts of the field, and the fowls of the air were all tame and mild. They heard and spoke so as to be understood, without any difficulty. The serpent had then nothing that excited horror, but mild and good natured, he did not then crawl upon his belly, with his face bowed down to the earth, in a savage and terrible manner, but walked erected upon his feet.’ St. Ephrem was of the same opinion with Josephus and St. Basil, as appears from an extract made from a commentary of his by Moses Barcephah, bishop of Beth-Raman in Syria, who lived in the tenth century. This commentary of St. Ephrem tho’ now lost, yet was extant in the time of Barcephah, who wrote in Syriac a treatise of Paradise, which was translated into Latin by Masius. Barcephah says, in speaking of the serpent, (b) ‘ That St. Ephrem believed that the serpent was not only endued with speech, but also with reason and knowledge, otherwise God would not have spoke to him, as he did.’

It is easy to show, that from East to West, from North to South; that in Europe, Asia, Africa and America; that the Chinese, the Indians, the Persians, the Egyptians, the Greeks, the Romans, the Gauls, the Germans, the Britons; the Sarmatians, the Scythians, the Ethiopians, the Guineans, the Mexicans, the Peruvians, all the savage and politer nations, believed the doctrine of transmigration, and as Nemefius

(a) S. Basil. ed. Paris. 1721. tom. I. de structura hom. cap. iii. de Paradiso. pag. 349. (b) S. Ephrem. apud Barcepham; de Paradiso cap. xxviii. Pars I.

says, (a) 'That all those who maintain the soul to be immortal, asserted also its metempsychosis.' I could multiply volumes on this head, to show, that this was the universal sentiment of all mankind in all ages, in all places, and in all religions: but to what purpose this vain ostentation of learning? those who are not capable to relish the philosophical proofs of this doctrine, given in the first Part; nor the testimony of the holy Scriptures produced in this, would look upon all these quotations from the Pagans, as rhapsodys of idle fiction.

It is true indeed, that this Scripture-doctrine of degraded intelligences was disfigured by the Greek and Latin poets, and reduced at last, to an impious, ridiculous fable, as if this transmigration was universal in all spirits, and eternal in all times. They imagined, that not only the souls of men, but those of all other degraded intelligences, celestial, terrestrial, aerial and infernal pass successively into the bodys of other men and other beasts, by a continual circulation without end, during all the periods of eternity; that the celestial inhabitants themselves, after having tasted for many ages the joys of heaven, become disgusted with this supream felicity, desire to enter into mortal bodys, and so rowl in an everlasting vicissitude of blis and misery. Yea, some of the modern Pythagorean and Platonic philosophers seem to authorize this wild opinion. How unworthy is this idea of God; of his great designs in creating; of the original grandeur of spirits; and of the sublime, permanent happiness, to which they are destined? Pythagoras had no such ideas, and Plato his disciple never maintained any such absurdities. They both

(a) Nemesius de nat. Homin. ed. Oxon. 1671. pag. 82.

looked upon the punishment of degraded intelligences, as a total, final, efficacious cure, in order to a general, universal, eternal, unchangeable re-establishment, as we will show very soon.

It is, however, against this impious degradation of the ancient Mosaical doctrine of transmigration, that the fathers declaim; and it is this alone, which the councils condemn, and not the true Scripture-doctrine of degraded intelligences, that animate brutal forms; which regards only that portion of angelical spirits, that were not shut up in the abyss, and that are quite different from human souls. This the schoolmen confound, as they do almost every where the ancient Noevian tradition, with the false disguises and mixtures of the modern Pagans. This great principle is the true key, by which we can understand the meaning of several passages of the Scriptures, and the sense of many sublime articles of faith. We must never confound the doctrine itself, with the explanations of the schoolmen; nor the abuses, with the principles. Thus only we can shelter many doctrines of faith, from the railleries of the incredulous.

We come now to the third state of fallen angels, which is their total and final re-establishment. Not only wicked and reprobate souls are to be subjected, purified and restored; but the devils themselves. Then will be the end and consummation of all things; the full completion of the great plan of Providence; which cannot be bounded and partial, it must be extensive and universal; it must embrace all beings, all times, and all places. We have already demonstrated this in the first

Part by invincible reasons; we shall now prove it, by the clearest testimonies of Scripture.

(a) The Psalm sixty eight is a hymn, which the church militant was ordered to sing in hopes and expectation of the glorious coming of the Messiah, first to reign with the elect upon earth, and then to subdue and restore all lapsed beings. The Judaizing Christians, not understanding this sublime doctrine, apply all to the little events that happened in the Jewish church, upon the deliverance of the Israelites from their bondage in Egypt, and to these that happened to the Christian hierarchy, when the church was delivered, upon the conversion of the Roman Emperors, from persecution. Hence, they have oft made use of the preterit, instead of the future. The hymn begins thus: 'Let God arise, let his enemies be scattered, let them that hate him fly from his face, as smoke is driven away before the wind; as wax melts before the fire, so shall the wicked perish at the coming of the Lord.' All this can be said only of the second advent, and the context confirms this explication. 'Sing unto God, sing praises to his name, extoll him, and rejoice before him that rides upon the heavens by his name Jah,' that is, his eternal Word, the JEHOVAH EL, or the Logos; who is represented in Scripture at the last day, as riding upon the clouds. 'God will place the solitary, in his holy habitation. He will bring out these that were bound in the chains' of sorrow, crosses, and sufferings: 'but the rebellious shall dwell in a dry land. O God! when thou shalt go forth, when thou shalt march through the wilderness' of nature degraded, ac-

(a) Psalm lxviii. from verse 1. to 20.

curfed and become a defert fince the fall; ‘ The earth fhall
 ‘ fhake, the heavens alfo fhall drop, even Sinai itfelf fhall be
 ‘ moved, at the prefence of the Lord, the God of Ifrael. The
 ‘ hill of God is a high hill, that God defireth to dwell in;
 ‘ yea, the Lord will dwell in it for ever. The chariots of God
 ‘ are twenty thoufand, yea many thoufands of angels. { The
 ‘ Lord is among them, as in Sinai, in the holy place.’ All
 thofe defcriptions are very like thefe of the evangelifts and
 apoftles, when they talk of the fecond advent, when the fa-
 cred humanity of the Logos ‘ fhall come upon the clouds
 ‘ furrrounded with angels; when the elements fhall melt with
 ‘ fervent heat, when the earth fhall be diffolved,’ and the world
 be confumed by a general conflagration. Then follows a
 prophefy of the general reftitution; ‘ Thou haft afcended on
 ‘ high, thou haft led captivity captive, thou haft received gifts
 ‘ for men, yea for the rebellious alfo, that God might dwell
 ‘ among them.’ Here, the Pfalmift makes a vifible diftincti-
 on, betwixt two fort of captives, whom our Saviour is to de-
 liver. He received gifts for men, that were captive, that is,
 for the elect, who are called the firft fruits of the Holy Ghof, then
 for the rebellious, or reprobate fpirits. St. John makes
 ufe of the fame expreffion, in fpeaking of our Saviour’s trium-
 phant ftate, (a) ‘ And I, when I am lifted up from the earth,
 ‘ will draw all men unto me.’ Here is no exception. St. Paul
 alludes to the fame text of the Pfalmift, when he fays, (b)
 ‘ That our Saviour afcended up far above all heavens, that
 ‘ he might fill all things.’ Now, can he fill all things, if the
 moft part of lapsed beings are to be for ever void, and de-

(a) St. John’s Gofpel. ch. xii. 32.

(b) Ephes. ch. iv. 8, 9, 10.

prived of his luminous, sanctifying, and beatifying influences? God can never fill all things, 'till he become all in 'all,' by the consummation of all things, the destruction of all evil, and the restoration of all beings: wherefore, in the same Psalm above cited, God is called the 'God of salvation, because unto God the Lord belong the issues of 'death;' the avenues of hell, the escape from damnation, the delivery of all lapsed intelligences.

In another place, the royal prophet says, (a) 'The Lord 'is merciful and gracious, slow to anger, and plenteous in 'mercy. He will not always chide, nor will he keep his anger for ever.' Can this be said of a being that abandons the greatest part of his creatures to eternal damnation and blasphemy? it is true, that it is added in the subsequent verses, 'that the mercys of the Lord extend only to those, that fear 'him, keep his covenant, and remember his commandments.' This we grant; so long as the creature is inconvertible, God will be unappeasable: but when the soul repents, God returns. Now, we have already demonstrated, that God can produce this salutary fear, obedience and love in all lapsed beings, without exception; and since he can do it, he will do it, sooner or later, because he is all Love, and all Sanctity, and all Justice, and so must at last destroy all hatred, all corruption, and all injustice. Hence, the Psalmist, in the end of this divine hymn, invites first the angelical unfallen spirits and elect chosen souls to bless the Lord, and then adds, 'bless the Lord, 'all his works, in all places of his dominion,' as having fore-

(a) Psalm ciii. 8. 9.

seen, that all beings, without exception, would one day bless the Lord, and exalt his name for ever.

There are two other psalms very remarkable, which literal interpreters explain of temporal blessings, and more enlightened commentators, of spiritual graces: but when narrowly considered and examined, according to the true sense of the Hebrew text, they must be understood of the universal extent of our Saviour's redemption, and of a general deliverance of all lapsed beings. The first of these two psalms begins thus, (a) 'Praise the Lord, for he is good, for his mercys endure for ever.' How can his mercys endure for ever, if they are bounded by a moment of time, and confined to a small parcel of beings, while all the rest are eternally miserable? This psalm seems to be a declaration of all the mercys of God to those who live within the pale of the visible church; under the allegory of the miracles wrought in Egypt, to deliver the Israelites from their temporal bondage, and so, in a spiritual sense, regards only the redemption of the elect, and the glorious reign of the Messiah.

The following psalm is of a far more extensive nature, and relates to all lapsed and reprobate beings, without exception. It begins, much in the same manner, as the former, (b) 'O give thanks unto the Lord, for he is good, for his mercys endure for ever.' The rest of this sublime hymn is an exposition of all the marvellous steps of divine wisdom, justice and goodness to punish, purify, and restore all lapsed beings, represented by those 'that sit in darkness, and in the shadow of death; who are bound in afflictions and iron, because they rebelled

(a) Psalm. cvi. 1.

(b) Psalm. cvii 1.

‘ against the Word of God, and contemned the counsel of
‘ the Most High;’ those in fine, ‘ who go down into the deeps,
‘ and into the abyfs,’ which, in sacred style, signifys always
hell, ‘ and whose souls are melted with trouble.’ The Psalmist
crys out in several places of this sacred hymn; ‘ O that
‘ men would praise the Lord, for his goodness, and for his
‘ wonderful works, to the children of men.’ Can the common
acts of Providence, in the ordinary course of life, be called
the wonderful works, and the mighty acts of the Lord? The
royal prophet, foreseeing the glorious redemption of all
lapsed beings, foretells it as present. ‘ Then they cried unto
‘ the Lord in their trouble, and he saved them out of their
‘ distresses; he brought them out of darkness, and the shadow
‘ of death, and broke their bands asunder. He broke the
‘ gates of brass, and cut the bars of iron; he made the storm
‘ a calm, so that the waves became still; then they shall be
‘ glad because they are quiet, and arrived to their desired ha-
‘ ven.’ If this were to be meant, only of a deliverance from
common shipwrack, which the most criminal very oft escape,
as well as the good, would the divine prophet add, ‘ the
‘ righteous shall see it, and rejoice; and all iniquity shall
‘ stop her mouth,’ that is, blasphemy and despair shall no longer
be heard? Then the royal prophet concludes this sublime
hymn with these words; ‘ who is wise and will observe, even
‘ they shall understand the loving kindness of the Lord.’
None but those who are truly wise, who are enlightned from
above, and who have just ideas of the great plan of Providence,
can understand this sublime mystery of universal restitution.
All those who are resolved to flatter their passions;

that shun vice only for fear of punishment, that have no relish of the pure love of virtue, must be shocked with this doctrine, and it is fit they should be so.

In many other places of these divine hymns, the prophetic Psalmist foreseeing what would happen one day, invites all nations, all tongues, and all kindreds, all the ends of the earth, and all its inhabitants, without exception, 'to bless the Lord and sing his praises, because his mercys have prevailed over all his works.' Now can his mercys prevail over all his works, if the most part of lapsed beings are to be for ever and ever miserable blasphemers, obstinate and inconvertible?

The writings of the other prophets abound also with the same predictions, concerning the universal re-establishment of all beings. The evangelical Prophet Isaiah especially, is full of these glad tidings. In speaking of what is to happen at the last judgment, he says, (a) 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again; and it shall come to pass that in that day, the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered, in the pit, and shall be shut up in the prison, but after many days they shall be visited, when the Lord of hosts shall reign in mount Zion, and in Jerusalem. By the hosts of the high ones that are on high,' are understood the princes of the powers of the air, or the devils. By 'the kings of the earth upon the earth,' are meant all those that shine, excell

(a) Isaiah. ch. xxiv. 20. to the end.

and abound in terrestrial pleasures and delights. By the visit here spoken of, must be meant, a visit of mercy; for after the general judgment of the damned, their being thrown into the pit, shut up in the prison, and cast into the lake of fire; this visit cannot be a new visit of justice, unless we say, that besides hell, there is some other torment for the damned. This visit therefore must be a visit of mercy, and a perfect deliverance. This visit is to be made, when the Lord of hosts shall reign on mount Zion, and in Jerusalem; that is, during the reign of the Messiah, in his glorious kingdom upon the earth restored and re-established. 'By many days,' may be understood, many ages, many thousands of years, yea, ages of ages, αἰῶνας αἰῶνων, as St. John says in his Revelations, in secula seculorum; for, according to the Scripture style, 'a thousand years before God are as one day;' and therefore, the prophet indicates here, that the universal restitution will happen only after a long period of duration, but hell and death must be at last swallowed up in victory.

The same prophet speaks thus in another place, (a) 'The voice of the Lord that cryeth in the wilderness,' that is, in the place of desolation and distress, in the desert earth, and all the sphere of degraded intelligences; 'prepare ye the way of the Lord; make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain shall be made low; and the crooked paths shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.' This text can-

(a) Isai. ch. xl. 3. 4. 5.

not be explained, in its full extent, of our Saviour's first coming, in a state of humiliation, nor even of his second advent, to reign gloriously upon earth ; since, during that reign, the reprobate are to be thrown into the lake, and therefore, the glory of God cannot be revealed to them ; since the glory of God is no other than the manifestation of his attributes, of his power to save, of his justice to render just ; of his goodness to make all happy ; and of his wisdom to find out means to accomplish his great end in creating. Now ' this glory of God ' cannot be revealed to all flesh, and to all creatures, without exception, till the general consummation of all things, the total re-establishment of all beings, and the perfect destruction of all moral and physical evil.

The same prophet says in another place, (a) ' Look unto me, and be saved all the ends of the earth ; for I am God, ' and there is none else. I have sworn by myself, the word ' is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue ' shall swear ; surely, shall every one say, In the Lord have I ' righteousness and strength ; even to him shall men come, ' and all that are incensed against him, shall be ashamed.' Here is a perfect universality without exception, for it were forcing all the natural sense of the words, to interpret ' all the ' ends of the earth, every knee, and every tongue ' of a small, yea, the very smallest part of lapsed beings. This bowing of the knee cannot be understood of a forced submission ; since, in this sense, all the reprobate and the damned were ever subjected ; and it would be unsuitable to our notions of God, to

(a) *Isai. ch. xlv. 22. 23. 24.*

suppose him making such a solemn oath, unless this bowing were to be understood of a submission of love, in all those, who are rebellious 'and incensed against him;' who are to be ashamed of their long resistance, and therefore, convinced of their crime, which can never be the case of obdurate and impenitent souls; of reprobate and inconvertible spirits.

The same prophet makes God speak thus in another text, (a) 'I will not contend for ever, neither will I be always wroth; for I am the father of spirits, and it is I that created all souls;' as the Greek and Latin versions render the original Hebrew. The reason God gives here, why he will not contend for ever, nor be always wroth, is founded upon his being the father of spirits, and the creator of souls. This reason is universal, and regards all intelligences without exception, and, therefore, his wrath must cease against all, since he is equally the father of all. Can a Father that is all Love, immutable in goodness, leave his children for ever miserable, since he created them only to make them happy? Can a tender father, whose power is equal to his goodness, be eternally frustrated in the designs of his love? Can a father, whose justice and goodness are the same perfection, let injustice and malice for ever triumph, tho' he hates them, and desires their total destruction? Neither can it be objected, that in the subsequent verses of the same chapter, it is added, 'that there is no peace to the wicked.' This we grant; for so long as they remain in their wickedness and rebellion, they must be, as the same text adds, 'like the troubled sea, without rest,

(a) Isai. ch. lvii. 16.

‘ that casteth up mire and dirt.’ So long as the creature is unconverted, God must be unappeased.

The prophet Jeremiah speaks in the same style, (a) God bids him ‘ take the wine cup of his fury, and make all nations drink of it.’ He declares that all nations shall drink of it, from East to West, from North to South ; but that he will begin first with Jerusalem, or the members of the visible church, and then the same cup of God’s wrath shall be drunk by all nations, and that upon a terrible day, (b) ‘ the day of the Lord of hosts, a day of vengeance, when God shall avenge himself of all his adversaries ; when his sword shall devour, and be satiate, and be drunk with their blood.’ By all which expressions are meant, the tribulations, torments, and different operations of divine justice, to purify lapsed beings: but after this terrible day, which must be the day of judgment, it is said in the following chapter, (c) ‘ that God will not only recall the Israelites,’ or all the members of the visible church from their captivity, but ‘ that he will bring again the captivity of Moab, and Edom in the latter days,’ or the most Pagan and idolatrous nations, in the time of the last re-establishment, when all shall be restored.

The prophet Ezekiel, filled with the same spirit, insinuates and paints forth the same truth, under different allegories. Jerusalem, and by it, all the reprobate members of the visible church, is represented as an adulterous woman, more unfaithful, and more criminal, than her sisters Sodom and Samaria, that is, the most profligate criminals, and the most erroneous heretics. After the most severe reproaches, God de-

(a) Jerem. ch. xxv. 15. (b) Ch. xlv. 10. (c) Ch. xlviii 47. and ch. xlix. 39.

clares that he will have mercy upon all the three. (a) ‘ When
 ‘ I shall bring the captivity of Sodom and her daughters, then
 ‘ I will bring again the captivity of thy daughters in the midst
 ‘ of them. When thy sisters Sodom and her daughters shall
 ‘ return to their former state, then thou and thy daughters
 ‘ shall return to your former state.’ One must have lost all
 sense and judgment, to imagine, that by this former state, is to
 be understood literally, a rebuilding of the citys of Sodom,
 Samaria, and Jerufalem, where vice abounded. This former
 state must therefore signify, the primitive innocence, in which,
 all finite intelligences were at first created ; and to which,
 they are at last to be restored.

The prophet Micah, in speaking of the last day, says, (b)
 ‘ who is a God like unto thee, that pardoneth iniquity, and
 ‘ passeth by the transgression of the remnant of his heritage?
 ‘ he retaineth not his anger for ever, because he delights in
 ‘ mercy ; he will turn again, he will have compassion upon us ;
 ‘ he will subdue our iniquitys, and cast all our sins into the
 ‘ depth of the sea.’ The Heathen is called the Lord’s inheri-
 tance, (c) ‘ Ask of me,’ says the Father to the Son, ‘ and I will
 ‘ give thee the Heathen for thine inheritance, and the out-
 ‘ most parts of the earth for thy possession.’ Can we doubt, but
 the eternal Word made this request to the Father ; and is not
 Micah’s prophesy an accomplishment of his request ? for since
 God retaineth not his anger for ever, since he delights in
 mercy, he must in the last day pass by the transgression of the
 remnant of our Saviour’s heritage, or the rest of lapsed beings,
 that could not be converted, but by infernal torments.

(a) Ezek. ch. xvi. 53.

(b) Micah. ch. vii. 18. 19.

(c) Psal. ii. 8.

I know, that the schoolmen and the vulgar interpreters apply all these sublime prophecys to the publication of the Gospel among the Gentiles, and the conversion of the Jews in the last times. But can these partial events, that leave the most part of lapsed beings in a state of corruption and damnation, be called the mighty acts and wonderful works of the Lord, that are said to be universal, internal and eternal? by applying all these glorious, magnificent predictions to such bounded, transient events, we render the divine oracles hyperbolical, exaggerating and too emphatical for such small effects, that do not answer the great ideas we have of infinite power, wisdom and goodness; and so expose them to the contempt of the incredulous.

'Ere I quite the doctrine of the Old Testament, I must remark, that this universal restoration of all beings seems to have been figured by the jubilee celebrated every fiftieth year, by the Jews, when all debts were remitted, all slaves set free, and every man returned to his first possession. In one word, this great year, was a time of universal joy, liberty, and happiness. We have already remarked, that all the institutions of the Mosaical law were representative of something spiritual, invisible, and eternal. They were shadows, either of the great sacrifice that was to be offered up for the atonement of sin; or of the total redemption of all sinners, or of the purity necessary to merit this redemption. All the ceremonies, rites, feasts, fasts, sacrifices, ablutions and purifications were figures of something truly divine, and far superiour to the little events that have happened or could happen in the Jewish na-

tion. Without this great principle, the Mosaical law is unworthy of God.

There are many texts of the New Testament yet more clear, than those of the Old; so that the Gospel is a commentary upon the law. The first and principal text is that of St. Paul, in his epistle to the Romans, where, after he has shown that God is no acceptor of persons, that he is equally the God of the Jews and the Gentiles, that he has given abundant graces to both, but that both have miserably abused them, he adds these words, (a) 'For God hath shut them 'all up in unbelief, that he might have mercy upon all.' By shutting up all in unbelief, cannot be understood, that God voluntarily abandoned all nations, both Jew and Gentile, to a spirit of incredulity; but that as a punishment of their disobedience in a state of pre-existence, he let all lapsed beings fall into a state of darkness, and unbelief; he judged them all unworthy of his beatific presence, banished them from it, let them feel the effects of this long exile, that so he might purify all by expiatory pains and justice, finally deliver all by sanctifying love and mercy. For this reason, the apostle crys out with extasy. 'O the depth of the riches both of the wisdom and 'knowledge of God; how unsearchable are his judgments, and 'his ways past finding out!' The ways God has, for reclaiming the most obstinate rebellious creatures, are hid in the treasures of his wisdom and knowledge; they are impenetrable and undiscoverable, but they are certain, sure and infallible. The apostle concludes, by giving the reason of this universal redemption, 'for from God' says he, 'and by God, and to

(a) Rom. ch. xi. 32.

‘ God, are all things;’ from him all spirits proceed, by him they subsist, and to him they must all return. Thus, this sacred and sublime text, which the Predestinarians interpret of partial decrees, and odious preteritions, is a full declaration of the designs of mercy to all lapsed intelligences.

The same apostle confirms the same doctrine, in his first epistle to the Corinthians, by the most express terms, that are subject to no equivocation, (a) ‘ As in Adam all die, so in Christ
‘ shall all be made alive; but every one in this order; first of all,
‘ Christ himself shall appear, afterwards those that are Christ’s,
‘ at his coming; last of all, shall be the end, when he will deliver
‘ up the kingdom to his Father; for he must reign, till he put
‘ all his enemies under his feet; the last enemy that shall be
‘ destroyed, is death; and when all things shall be subdued unto
‘ him, then shall the Son himself be subjected to him, that put
‘ all things under him, that so God may be all in all.’ This text contains three remarkable truths, (1) that, as in Adam all die, without exception, so in Christ, all shall be made alive, without exception. First the elect, who are to rise again, as we have shown; and reign with Christ, for ages of ages, in his glorious kingdom upon earth renewed and restored. Afterwards the reprobate, the devils and all lapsed beings that will be thrown into the lake of fire, are to be totally purified by infernal flames, reformed, transformed, and made conformable to the divine image. (2) Death is to be destroyed, as the last enemy. This is said expressly of a death, that is to subsist, after the resurrection or last coming; and so cannot be understood of the first or natural death, which, in Scrip-

(a) I. Cor. ch. xv. 22. to 29.

ture, is never called God's enemy, but his instrument; and therefore, this text must be understood of the second death, the spiritual death, or the separation of the soul from God.

(3) There will be an end, or consummation of all things, when the Son, by whom the Father now governs the world, having subdued all lapsed spirits, shall be subjected himself to the paternal mind, that so God may become all in all. How can God become all in all, if innumerable myriads of rebellious spirits are to remain in their revolt and blasphemy for ever?

St. Paul inculcates the same doctrine, in his epistle to the Ephesians, (a) ' God having made known to us, the mystery of his will, according to his good pleasure, which he purposed in himself before the foundation of the world, that in the fulness of time, he might gather together in one, all things in Christ, both the things which are in heaven, and which are in earth, even in him.' This text, by which the Predestinarians endeavour to prove the doctrine of partial decrees, is diametrically opposite to their scheme, and must be understood of that eternal decree, by which God purposed, from the foundation of the world, to save all lapsed beings, in case they should by their free, voluntary choice, fall into defection, to restore them to their primitive perfection and innocence, and reunite them all in Christ, in the fulness of time, that is, in the end, when Christ will deliver up the kingdom to his Father, when time shall cease, eternity begin, and God become all in all. This decree and purpose, made before the foundation of the world, was not founded upon an infallible, certain, absolute prescience, that a great

(a) Ephes. ch. i. 9. 10.

part of angelical intelligences, and all the human race, would undoubtedly rebell against eternal order; but this purpose was conditional, and put no restraint upon their free natures. God decreed, that in case they fell freely, he would remedy this defect, accomplish at last his great designs in creating, and finally reclaim, re-establish and re-unite all in Christ. As the eternal Mind, 'ere he created spirits, saw that they were free and fallible, and all the possible abuses they might make of their liberty, he provided against the total frustration of his great designs, that so they might not become for ever abortive, and formed the great plan of redemption of all beings who should fall freely.

The same apostle of the Gentiles preaches the same doctrine to the Philippians, when he says, (a) 'God, because of our Saviour's obedience, humiliation, and suffering, hath highly exalted him, and given him a name, which is above every name, that so every knee may bow before him, of all that are in heaven, of all that are upon earth, and of all that are in hell, and should confess, that Jesus Christ is the Lord, to the glory of God the Father.' The Greek word *καταχθονίων* signifies literally, all these that are under the earth: but the Latin version translates this word *INFERNUM*, 'these that are in hell,' because here the apostle speaks of a rational confession, or an act of intelligent beings, of which, we know none under the earth, but the devils and the damned. It is then certain, that this universal genuflexion, adoration, and confession, to be made by all beings, celestial, terrestrial and infernal, could not be to the glory of God, if it were to be-

(a) Philip. ch. ii. 8. to 12.

made by spirits, that are to blaspheme for ever against the Most High.

That none of the Gentiles might be ignorant of this sacred doctrine, St. Paul teaches it again, in writing to the Collossians, by these words, (a) 'For it pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself, by him, I say, whether they be things in earth, or things of heaven.' By things of heaven, that are to be reconciled to God, must be understood, the fallen angels, for the unfallen ones wanted no reconciliation. The expression therefore is universal, ALL THINGS, and includes all sort of lapsed beings, whether terrestrial, or angelical, that is, men, or devils.

In fine, that this doctrine might be transmitted to all generations, St. Paul orders Timothy to preach it every where, (b) 'I exhort therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; for it is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of truth; for there is one God, and one Mediator betwixt God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' The scope and sum of St. Paul's doctrine, is, that Christians ought to pray for all men, without exception, for the Roman Emperors, for the most idolatrous princes, for the greatest persecutors of the church, because God our Saviour loves all, died for all,

(a) Coloss. ch. i. 19. and 26.

(b) I. Tim. ch. ii. 1. to 7.

and will have all to be saved. Now, can God will sincerely the salvation of all men, and yet the most part perish for ever? Can the final designs of eternal goodness, and the absolute will of omnipotence be for ever frustrated and baffled? Can the sufferings, and expiatory sacrifice of the Messiah be for ever void, and of no effect, with regard to the greatest number of fallen spirits? Can the wonderful plan of Providence, all the mysteries of our redemption, all the merits of the Lamb slain from the foundation of the world, terminate in the salvation of a little portion of mankind? No, says the apostle, our Saviour gave himself a ransom for all; and this shall be manifested in due time, when God shall become all in all.

Thus, the Old and New Testament are full of passages that insinuate, inculcate, or expressly teach, the comfortable doctrine of universal restitution. In order to feel all their force, let us re-unite them in one continued discourse. I shall only add some short explications that flow from the sense of the context, and serve to make the connexion.

(a) ' After the second coming, our Saviour will ascend on high, lead captivity captive, receive gifts for the elect, yea, for the rebellious, or reprobate also, that God may dwell among them, fill all things, draw all unto him, and show, that he is the God of salvation, and, that to him belong the issues of death, or the avenues of hell. (b) The Lord is merciful and gracious, slow to anger, and plenteous in mercy, he will not always chide, nor keep his anger for ever. (c) O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! for he satisfi-

(a) Psalm. lxxviii. 18.

(b) Psalm. ciii. 8. 9.

(c) Psalm. cvii. 8.

'eth the longing soul, and filleth the hungry soul with good-
 'ness; such as sit in darkness and in the shadow of death,
 'such as are bound in affliction and iron, because they rebel-
 'led against the Word of God, and contemned the counsel
 'of the Most High; such as go down to hell, and whose soul
 'is melted with trouble. They will at last cry to the Lord in
 'their anguish, and he will save them out of their distress. He
 'will bring them out of darkness, and the shadow of death;
 'he will break their bands asunder; he will send his Word
 'and heal them, and deliver them from their destruction.
 '(a) At the last day, the Lord shall punish the high ones that
 'are on high, the princes of the powers of the air, (or the
 'devils) and the kings of the earth, (or the reprobate) and
 'they shall be gathered together as prisoners, thrown into
 'the pit, and shut up in the prison; but after many ages they
 'shall be visited, when the Lord of Hosts shall reign on mount
 'Sion and in Jerusalem. (b) The glory of the Lord shall be
 'revealed, and all flesh shall see it together; for the mouth
 'of the Lord hath spoken it; the everlasting God, the Lord,
 'the creator of the ends of the earth, never faileth nor is
 'weary in well-doing. (c) I have sworn by myself, says he,
 'The word is gone out of my mouth in righteousness and
 'strength, and shall not return; That unto me every knee
 'shall bow, (by a submission of free choice and love) every
 'tongue shall swear; Surely, shall every one say, in the Lord
 'have I righteousness and strength; and all that are incensed
 'against him shall be ashamed, (of their crimes) and return to
 'the Lord. (d) I will not contend for ever, neither will I

(a) Isai. ch. xxiv. 21. (b) Isai. ch. xl. 5. 28. (c) Isai. ch. xlv. 23. 24. (d) Id. ch. lvii. 16.

' be always wroth, for I am the Father of spirits, and it is I that
 ' created all souls. (a) The cup of God's wrath shall be drunk
 ' by all nations, upon the terrible day, the day of the Lord of
 ' hosts, (the day of judgment) a day of vengeance, when God
 ' shall avenge himself, of all his adversaries, when his sword
 ' shall devour, and be satiate, and be drunk with their blood:
 ' but in the latter days, (in the fulness of time, at the con-
 ' summation of all things) God will recall the captivity of
 ' Jacob, (of the reprobate members of the visible church)
 ' and also of Moab and Elam, (of the Heathens and idola-
 ' trous nations) (b) when I shall bring back again the capti-
 ' vity of Jerusalem and her daughters; (of all the profligate
 ' members of the visible church) then I shall bring again the
 ' captivity of Sodom and her daughters; (or of the most fla-
 ' gitious criminals) and the captivity of Samaria and her
 ' daughters; (or of the most erroneous hereticks) when thy
 ' sisters Sodom and her daughters, shall return to their pri-
 ' mitive state, and Samaria and her daughters shall return to
 ' their original state, then Jerusalem and her daughters shall
 ' return to their first state of purity and innocence. (c) Who
 ' is a God-like unto thee, that pardoneth iniquitys and pas-
 ' seth by the transgressions of the remnant of thy heritage;
 ' (of the Heathens and infidels). Thou wilt not retain thy
 ' anger for ever, because thou delightest in mercy.'

This is the style of the Holy Ghost in the Old Testament;
 but, lest some of these expressions should seem obscure, am-

(a) Jerem. ch. xxv. 15. xli. 10. 28. xlviii. 47. and xlix. 39.
 ch. xvi. 53. 54.

(c) Micah ch. vii. 18.

(b) Ezek.

biguous, and equivocal, we shall now show, how the apostles explain, and unfold the doctrine of the prophets.

(a) ' God hath permitted all nations, both Jew and Gentile to be shut up in unbelief, that he might have mercy upon all ; (and all without exception) because from him all spirits proceed, by him they all subsist, and to him they must all return. (b) As in Adam all die, so in Christ, shall all be made alive: but every one in this order, first of all, Christ himself shall appear ; afterwards, these that are Christ's, at his coming ; (when the elect shall rise again to reign with him for many ages in his glorious kingdom upon earth renewed and re-established to its paradisiacal form) last of all, shall be the end (or the consummation of all things) ; when he will deliver up the kingdom to his Father, for he must reign (his glorious kingdom upon earth must last) till he put all his enemys (things) under his feet. The last enemy that shall be destroyed is spiritual death, and when all beings shall be subdued unto him (by love), then shall the Son himself be subjected to him that put all things under him ; that so God may be all in all. (c) God has made known to us the mystery of his will, according to his good pleasure, which he purposed in himself, before the foundation of the world, that in the fullness of time, he might re-unite all beings in Christ, both these which fell from heaven, and these that fell from Paradise. (d) God, because of our Saviour's obedience, humiliation, and suffering hath highly exalted him ; and given him a name which is above every

(a) Rom. ch. xi. 32.

(b) I. Cor. ch. xv. 22. to 29.

(c) Ephes. ch. i.

9. 10.

(d) Philip. ch. ii. 8. to 12.

' name, that so every knee may bow before him, of all that
 ' are in heaven, of all that are in earth, and of all that are in
 ' hell, and should confess, that Jesus Christ is the Lord to
 ' the glory of God the Father. (a) For it pleased the Father,
 ' that in him should all fulness dwell; and having made peace
 ' through the blood of his cross, by him to reconcile all
 ' things, unto himself, by him, I say, whether they be things
 ' terrestrial, or infernal. (b) God our Saviour will have all
 ' men to be saved, and to come to the knowledge of truth;
 ' for there is one God, and one Mediator betwixt God, and
 ' men, the man Christ Jesus, who gave himself a ransom for
 ' all, to be testified in due time, when God shall become all
 ' in all.'

These sixteen texts of Scripture can never be explained of
 an external, nor even, of an internal conversion of the least,
 smallest, and most inconsiderable part of lapsed beings, with-
 out doing a manifest violence to the natural sense of the
 words. Here I leave it to the judgment of all honest, upright,
 unprejudiced and intelligent minds, if the Holy Ghost could
 have chosen any stronger and more nervous expressions, to
 declare the luminous doctrine of universal redemption and
 restitution, than these made use of by the prophets and the
 apostles, in the fore-mentioned passages. Now, if it be de-
 monstrated, that this doctrine is not only consonant to, but a
 necessary consequence of the just ideas we should have of the
 divine attributes; that it stops the mouths of the incredulous,
 minute philosophers, and that it throws a light upon all the
 glorious plan of Providence; then it follows plainly, that the

(a) Coloss. ch. i. 19. 20.

(b) I. Timothy ch. ii. 3. 4. 5.

universal re-establishment of all lapsed beings is an essential doctrine both of natural and revealed religion.

I conclude all I have to say upon the Scripture-doctrine of universal restitution, by this one remark. The sacred oracles call the Gospel 'glad tidings to all nations,' now if the doctrine of eternal pains were true, this expression would be ludicrous, insulting, illusory and false. For in what sense could the Gospel be called 'glad tidings to all nations,' if it announced that salvation belonged only to the smallest and most inconsiderable part of mankind; and that all the rest were to be for ever and ever miserable? It is, as if a tyrannical, barbarous king that hated his subjects and thirsted after their blood, should send a messenger to a prison, who was to enter with joy painted in his face, and with all demonstrations of gladness, triumph and transport assure them, that he brings all the prisoners glad tidings, and after that he had abated their misery, heightened their expectations and cheered up their hearts by pleasant hope, he should publish, with a loud sounding trumpet, that his master's will was, to save three or four of them, and that all the rest, were condemned to the most exquisite torments. Would not this be the height of barbarity, and the most cruel manner of insulting these poor criminals? The very thought creates horror, and I cannot but repeat it once more, The doctrine of eternal pains seems to have been hatched expressly by the enemys of revealed religion to render Christianity odious.

Here I see the schoolmen and Christian mythologists fall into a kind of phrenetical madness, and cry out, that the doctrine of universal restitution is diametrically opposite to Scrip-

ture, which assures us in several places, that 'the torments of
 ' the devils and damned are to be eternal; that in the lake, pit,
 ' or hell the worm never dies, and the fire is never quenched;
 ' that the devils and the reprobate will be cast into the lake of
 ' fire and brimstone, where they will be tormented for ever
 ' and ever.' In fine, that our Saviour himself says, (a) 'That
 ' all manner of sin and blasphemy against the Father and the
 ' Son shall be forgiven to men; but the blasphemy against
 ' the Holy Ghost shall not be forgiven, neither in this world,
 ' nor in the world to come.'

I answer, in the first place, that, according to Scripture
 style and common language, the words 'for ever and eternal'
 do not always signify a duration without end; but a time that
 lasts, as long as the dispositions, and nature of the thing spoke
 of endures. Thus, in many different places of sacred writ,
 the ceremonial law of Moses, not the moral precepts, but
 the external rites are said to be eternal. Thus, in civil law,
 kings are said to banish for ever their rebellious subjects; and
 fathers to disinherit for ever their profligate sons: but every
 one knows, that comminatory pains are not obligatory upon
 legislators; that they have always a right to pardon, when
 the reason of the penal law ceases. All these passages then of
 the holy Scripture, wherein the pains of the damned are said
 to be eternal, regard only the natural and necessary conse-
 quences of our rebellion; so long as our revolt lasts, our misery
 must last: but if the creature cease its resistance, then these
 punishments must cease. Now, since we have proven in the
 first Part, that, according to all the ideas we have of the na-

(a) Matth. ch. xiii. 31. 32.

ture of God and the creature, the one cannot be unappeasable, nor the other unconvertible; it follows plainly, that the words 'for ever, and eternal,' must not be understood here, of a duration without end. The universal rule of interpreting Scripture, is, that we must depart from the rigorous, literal, grammatical sense of the words, when that sense contradicts manifestly the divine attributes. Now, the doctrine of eternal punishments is altogether incompatible with the divine perfections; with his infinite power, that must have at last an absolute empire over all beings free or necessary; with the divine wisdom, that can find out means to surmount the resistance of his free creatures, without violating their liberty; with the divine sanctity, that tends necessarily to re-establish order; with the divine goodness, that made intelligent beings only to make them happy, and that cannot be eternally frustrated in his designs; and in fine, with the divine justice, that engages him necessarily to put an end to injustice. When God therefore, to deter men from sin, threatens that his punishments will be eternal; those comminatory pains are not obligatory, as his remunerating promises. He reserves to himself always the right of pardoning, and cannot be unappeasable, since the creature is not unconvertible.

I answer, in the second place, that it is literally and exactly true, 'that in hell the worm never dies, and the fire is never quenched;' the remorses, agonys and horrors of conscience last as long, as this state of punishment shall last; but this does not prove, that hell will last for ever. So long as reprobate spirits remain in their obduration, impenitence, and corruption, they must be necessarily tormented; but if they

can be reclaimed, their punishment must cease. Now, since we have demonstrated, that lapsed beings cannot be absolutely inconvertible, that finite impotence, folly, and malice cannot for ever surmount infinite power, wisdom and goodness; it follows necessarily, that all lapsed beings may be reclaimed, and therefore their punishments cannot be eternal.

I answer, in the third place, that the words *εις τας αιωνας των αιωνων*, should not be translated by 'for ever and ever,' but 'for ages of ages,' that is, so long as time lasts; but time will not last eternally, there will be an end, when time shall be no more, when eternity will begin, and when God shall become all in all, as we have shown.

In fine, since the holy Ghost is love, and essential love, the sin against the holy Ghost, must be a deliberate, voluntary, obstinate, constant resistance to all the endearments, attractions and inspirations of love. Now, so long as this resistance lasts, it must be punished in this world, and in the world to come, that is, during all the time of the glorious reign. It must be extirpated and destroyed by hell-flames, and can never be pardoned, but at the general restitution of all beings. For the world to come, does not signify here eternity, but that interval of duration, after the resurrection which is to last till death and hell be swallowed up in victory. Love covers a multitude of iniquities, and expiates all sins, so that God leaves them in perfect oblivion, and punishes them no more; but a formal opposition to, and refusal of all the divine succours, makes future punishments, and hell-flames, in the world to come, absolutely necessary. The sin and blasphemys against the Father and the Son may come

from prejudice, and ignorance. We may, as the Predestinarians, attribute to God the Father passions, partialitys and imperfections, incompatible with his nature; or, with the Arians, deny the consubstantiality of the Word and divinity of the Son, and so blaspheme against these two persons of the sacred trinity. All this will be pardoned, if these prejudices and mistakes do not destroy in us a vital principle of love. The false and blasphemous ideas of God and Providence, of pre-science and predestination, of original sin and eternal pains, of vindictive justice and unappeasable wrath, may be pardoned and expiated in this life, or in a state of purification after death: but final impenitence, the direct, resolute, constant rejection of, and resistance to all the efforts and sollicitations of almighty love, during this state of probation here below, cannot be expiated, extirpated and destroyed, but by infernal pains and hell torments. The meaning then of the text is, that a formal, deliberate resistance to divine love, can never be totally destroyed, but by hell fires, during all the time of the glorious reign, and at the end of the world to come, when all beings are to be re-established. The sin against the holy Ghost will thus be punished in the next world; but it may, and must be one day destroyed, surmounted and extirpated; otherwise, God would be for ever unappeasable, the creatures unconvertible, and the evil principle indestructible, all which are impossible and blasphemous suppositions.

The schoolmen, defeated by Scripture and reason, have no other resource, but to cry out, that this doctrine is diametrically opposite to the formal decrees of the universal church in all times, and in all places. This is absolutely false. In

the acts of the fifth general council, no mention is made of the doctrine of universal restitution. In the anathematisms, subjoined to these acts, and which are to be found at the end of the discourse, which the Emperor Justinian sent to Menas Patriarch of Constantinople, the true doctrine of universal restitution is not condemned, but only the adulterations, fictions, and errors mixed and blended with this ancient doctrine. These false mixtures are, that by the final consummation of all things, our Saviour's glorious body is to be destroyed, as well as ours; that all material nature is to be annihilated, and that nothing is to remain in a future state, but pure spirit. These absurd errors and mixtures have nothing in common, with the pure doctrine of Restitution, which we have explained, and which the church never condemned. On the contrary, several primitive fathers, such as St. Jerom, and St. Augustin, after having strongly combated this doctrine, say, that they will no longer dispute with the merciful doctors who maintain it, but leave all to the secret judgment of God, whose ways are unsearchable and past finding out; and so exhort to talk cautiously of this opinion, lest it flatter the passions; and encourage vice by the hopes of impunity. In conformity to these two great lights of the Christian church, the pastoral body never condemned the doctrine of restitution, as absolutely false, and impossible. No general council ever approved, by any universal decree, these three barbarous impious, manichean, tho' scholastic opinions, that the damned are inconvertible, God unappeasable, and evil indestructible. On the contrary, we see, that in two of the most ancient formularys of faith called the apostolic and Ni-

cene creeds, mention is made of ETERNAL LIFE, but not one word said of ETERNAL DEATH.*

This then is the doctrine of the holy Scriptures both Old and New, of Moses, the prophets, the apostles and primitive fathers, concerning the three states of degraded nature in general, and of angelical spirits that fell. Let us now see, if we can find any vestiges of these great truths among the Pagans.

We begin first with the Chinese. The ancient books of that nation talk thus of the angelical spirits: in the book Y-KING we read these words, 'The rebellious and perverse dragon suffers by his pride. His ambition blinded him, he would mount up to heaven, and he was thrown down to the earth. At first, his abode was in the high places, but he forgot himself, he hurt himself, and he lost eternal life.' The book TCHUNSIOW adds, 'In the midst of the night, the stars fell from heaven, and were seen no more.' HOAI-NANG-WANG and several commentators upon him say, 'Under the reign of YAO, or the Most High, ten suns were seen in heaven, that pretended to enlighten by their own light. YAO ordered his son Y to pierce them with his darts. Y wounded nine of them, and nine ravens that dwelt in them had their wings clipt.' All this seems to be allegorical, and may refer to the nine quires of angelical spirits, of which many in each hierarchy were seduced by the evil principle. The book CHU-KING says, 'It is evident by the ancient tradition of our fathers, that TCHI-Y-COU, or the Beautiful, became deformed. This son of heaven was the first author of all revolt; but his rebellion extended at length to all na-

*See remarks on the condemnation of Origen, at the end of this volume.

‘ tions, and deluged the world with crimes.’ The commentator upon this passage says, ‘ that TCHI-Y-COU is called the ‘ Red-king, because the flames of the Lord surround him.’ CHAN-KAI-KING says, that ‘ HOANGTI, or the sovereign ‘ Lord ordered a celestial spirit to precipitate TCHI-Y-COU ‘ into the black valley of miserys.’ The other commentators add, ‘ that TCHI-Y-COU raised a great storm to rob the celestial army of all light; but that HOANGTI took him captive, and tyed him to his chariot.’ LOPI adds, ‘ that TCHI-Y-COU, having hatched rebellion, went out from the river ‘ of the Lamb.’ The book KOUCIL-SANG adds, ‘ the great ‘ impostor or inventor of all evil CHONG-CHONG, has the ‘ face of a man, the body of a serpent, the hair red, and that he ‘ is all deceit and lies.’ HO-AI-NANT-SEE says, that ‘ CHONG- ‘ CHONG, disputed empire with the sovereign Lord of the ‘ universe, and raging with fury, he struck his head against a ‘ mountain. Then the pillars of heaven were broken, the ‘ earth subsided, and its position became oblique; YAO precipitated CHONG-CHONG into the lower places, and the regions of darkness.’

These two passages insinuate the two first states of the angelical world; the same books speak very oft of the total re-establishment of these rebellious spirits, whom the hero, the son of heaven, the man-God or CHANG-GIN is to subdue and to subject to his empire. In these same books, it is asked frequently, ‘ how long this kingdom of the son of heaven or ‘ KIGIN is to last. Sometimes, it is answered, ten thousand ‘ years; sometimes, that it will have no end; and sometimes, ‘ that it will extend to all places, all ages, and all beings.’ Yea,

there are some places, that seem to distinguish betwixt the kingdom of the son of heaven, or CHANG-GIN, and the empire of the father, or CHANGTI. The first is to last only a definite time, or ten thousand years, and the last is to be eternal, and extend to all lapsed beings.

The three states of the world are clearly marked in the Vedam, which is the sacred book of the Indians, and contains a summary of the ancient traditions of the Gymnosophists.

(a) ' They believe that souls are eternal emanations of the divine essence, or at least, that they were produced long before the formation of this present world; that they were originally in a state of purity, but that having sinned, they were thrown down into the bodies of men and beasts, according to their respective demerits, so that the body where the soul resides, is a sort of dungeon or prison. In fine, they hold that after a certain number of transmigrations, all souls shall be re-united to their origin, re-admitted unto the society of the Gods, and be deified.' All the Pagan philosophers Oriental, Persian, Egyptian, and Greek, especially the Pythagoreans and Platonists, believed the doctrine of Pre-existence; but having forgot the primitive, Noevian tradition, they fancied that all spirits, celestial, terrestrial and infernal were of the same species; that the souls of devils, men and beasts had all been originally inhabitants of heaven; that some of them fell into human bodies, others into animal machines, and others into subterraneous demoniacal forms. Thus, they confounded the angelical world with the paradisiacal state; departed from the true doctrine of the anci-

(a) Abraham Roger. relig. of the Bramins. part II. chap. 7. Kircher, Sina illustrata.

ents; and coined many wild fictions incompatible with the analogy of faith. Amidst all these alterations, adulterations and disguises, the fund of truth was still preserved.

The Persians had the same ideas about the three states of degraded nature in general. Plutarch says, (a) 'that, according to the Magi, Oromazes is born of the purest light, and Arimanius of darkness. They continually make war upon each other There will at last come a time appointed by Fate, when Arimanius will be entirely destroyed and extirpated.' Theopompus, according to Plutarch, adds, 'the Magi believed that Oromazes and Arimanius must make war for nine thousand years; the one destroying the other's works, till at last, HADES or hell shall be no more. The God who made all things, keeps himself concealed till that time; an interval not too long for a God; but rather like a moment of sleep.' Sharistani, an Arabian philosopher, has preserved to us many fragments of the ancient tradition of Zoroaster. This author assures us, (b) 'that the first Magi did not look upon the principles of good and evil as co-eternal; but believed, that light was self-originated, and that darkness was produced in time. They account thus for the origin of this evil principle. Light can produce nothing but light, and can never be the origin of evil. How then was evil produced? Light created at first several beings; all of them spiritual, luminous, and powerful; but their chief, whose name was Ahriman or Arimanius had an evil thought contrary to the light. He doubted, and by that doubt, he be-

(a) Plutarch. de Isid. et Osirid. pag. 370. (b) Hyde, Rel. veter. Persar. cap. ix. pag. 163.

‘ came dark. From hence proceeded all evils, dissension, malice, and every thing else of a contrary nature to light.’ The same Sharistani says in another place, (a) ‘ the two principles made war upon one another, till at last a truce was concluded, upon condition that the lower world should be in subjection to Arimanius, for seven thousand years; after this space of time, he is to surrender back the world to the Light, or God of light.’ This is the general restitution of all things.

The Egyptians had much the same ideas of the three states of degraded intelligences. (b) ‘ They talk of the pre-existent state, as the reign of Gods, and demi-Gods, when all were happy. Afterwards, Typhon revolted against Osiris, tore his body in pieces, mangled his limbs; scattered them about, and filled the universe with rage and violence.’ Here is the degraded state of nature, or of the material world, called by the Egyptians The body of the Deity. ‘ The eternal and immortal soul of Osiris, led his son Orus’ (or the sacred humanity) ‘ to the shades below, to the Hades, where he taught him how to fight and vanquish Typhon. Orus returned upon the earth, fought and defeated Typhon,’ (by his second advent) ‘ but he did not kill him; he only bound him’ (during the glorious reign) ‘ and took away his power of doing mischief. The wicked one made his escape afterwards, and was going to throw all again into disorder.’ (That is, after the thousand years mentioned by St. John in his Revelations.) ‘ But Orus fought him in two bloody battels, and destroyed him entirely.’ This is the general restitution of all things, when hell and death shall be swal-

(a) Hyde, *Ib.* cap. xxii. pag. 294.

(b) Plutarch. de Isid. et Osirid.

lowed up in victory. The Egyptians, ignorant of the great plan of Providence, and not understanding the hieroglyphical language, which has no tenses; confounded the future with the preterit, and looked upon these events, as already past. Moreover, they mixed, disguised and adulterated these rays and emanations of the ancient Noevian tradition, with many fables, that obscured their beauty: but notwithstanding all these sophistications, the substance of the Noevian doctrine was still preserved, concerning the three states of nature exalted, fallen, and re-established.

We come now to the Greeks and Romans, and begin with Plato. His works contain the whole system, of which, the other philosophers give only hints. In order to understand the following quotations, we must not forget, that the Pagan philosophers believed, that all degraded intelligences were of the same species, whether angelical, terrestrial or infernal, human, brutal, or diabolical. Plato speaks thus, in his *Timaeus*, of the first state of nature. (a) ‘The great architect of the world had a model, by which he produced every thing, and this model is himself. As he is good, and as what is good has not the least tincture of envy, he made all things, as far as was possible, like himself. He made the world perfect in the whole of its constitution, perfect too in all the various parts that compose it. They were subject, neither to diseases, nor decay of age. The Father of all things, beholding this beautiful image of himself, took a complacency in his work, and this complacency raised in him, a desire of improving it, to a nearer likeness to its mo-

(a) *Platon. Timaeus. edit. Steph.*

‘del.’ The same philosopher, in his *Phaedrus*, gives us his notion of the pleasures, which spirits enjoyed in their pre-existent state. (a) ‘The great Jupiter animating his winged chariot marched first, followed by all the inferior gods, and genii. Thus they traversed the heavens, admiring the infinite wonders thereof. Then they raised themselves to the summit of the celestial regions, and mounted above the spheres. None of our poets ever yet sung, or can sing this supra-celestial place; it is there, that souls contemplate with the eyes of the understanding, the truly existing essence, which has neither colour nor figure, nor is the object of any sense, but is purely intelligible. There they see virtue, truth and justice, not as they are here below; but as they exist in him, who is Being itself. There they satiate themselves with that sight, till they are no longer able to bear the glory of it, and then they return back into the interior parts of heaven, where they feed upon nectar and ambrosia.’ Is not this a beautiful definition, and explication of the double felicity of intelligences; the one of which consists in the contemplation of the divine essence, or almighty original; and the other, in the knowledge, admiration and enjoyment of his glorious works, and created representations?

In other places, Plato describes the manner how souls fell from this happy state. (b) ‘Every soul, which follows God faithfully into the “supra-celestial place,” preserves itself pure and without blemish: but if it takes up with nectar and ambrosia,’ (that is, with the accessory felicity to be found in the enjoyment of the material pictures) ‘and does not at-

(a) *Platon. Phaedrus. pag. 1216. 1222.*

(b) *ib. pag. 1223.*

‘tend upon Jupiter’s chariot, to go and contemplate truth,’ (that is, if it forgets its supream felicity, which alone consists in the knowledge and vision of the great original) ‘then it grows heavy and sluggish; it breaks its wings; it falls upon the earth, and enters into a mortal body, more or less vile, according as it has been more or less elevated.’ He says in another place, (a) ‘that it was after this degradation of spirits, that Saturn, or the great Father of the Gods, and Master of the universe, having quitted the reins of his empire, hid himself in an unaccessible retreat. The foundations of the world were shaken by motions, contrary to its first principle and last end; it lost its beauty and lustre; and then it was, that good and evil were blended together.’

After this, Plato describes the third state of the world in the clearest terms, (b) ‘at last, lest the world should be plunged in an eternal abyss of confusion, God the author of the primitive order will appear again, and resume the reins of empire. Then he will change, amend, embellish and restore the whole frame of nature. After ten thousand years, souls will be reunited to their origin. During that space of time, their wings grow again and are renewed.’

All the Greek philosophers before Plato and Pythagoras, had the same ideas. Orpheus the most ancient of all the Greeks, and the source of their theology, says, according to the testimony of Plato, (c) ‘that the soul is here in a state of punishment, for faults committed in a pre-existent life. Its body being a prison to it, wherein it is kept in custody, till

(a) Platon. polit. pag. 538. (b) Id. pag. 539. et Phaed. pag. 1223. (c) Platon. Cratylus. pag. 400. ed. Steph.

‘ its debts be payed, and its faults be expiated. And therefore
 ‘ it is called *Σῶμα*, or *Σῆμα* a sepulchre.’ Empedocles, long
 after Orpheus, had the same sentiments; for he said, according to Plutarch and Plotinus, that (a) ‘ souls were here in
 ‘ a lapsed state, wanderers, strangers and fugitives from God;
 ‘ that having sinned in heaven, they fell down into mortal
 ‘ dys. That the evil demons or lapsed spirits are punished
 ‘ for the faults they committed in a former state: first, the
 ‘ sun precipitates them into the air; the air casts them into the
 ‘ deep sea; the sea vomits them up upon the land; and from
 ‘ the earth, they are raised at last to heaven. Thus, they are
 ‘ transported from one place to another, till being in the end
 ‘ punished and purified, they return to their native abode.’ All
 this description is an ingenious allegory, to express the different gradations, by which spirits fell from their primitive innocence; and by which, they must recover it again.

The Pythagoreans had the same ideas, as the Platonists, Egyptians, and Orientals, according to the testimony of Hierocles. He speaks thus, in his commentary upon the Golden verses, (b) ‘ as our alienation from God; and the loss of the
 ‘ wings which we had in a heavenly state, have thrown us
 ‘ down into this region of death, which is over-run with all
 ‘ manner of evils, so the revival of virtue in us, makes our
 ‘ wings grow again, and raises us up to the mansions of life,
 ‘ where true good is to be found, without any mixture of
 ‘ evil.’ These philosophers were very far from thinking, that hell torments were to be eternal. They looked upon them

(a) Plutarch. lib. de exilio. pag. 667. et de Isid. et Osiride pag. 361. Plot. Ennead. IV. lib. VIII. cap. i. (b) Hieroc. comment. in aurea carm. pag. 187. ed. Cantab. 1709.

as necessary remedies. (a) ' The judges of the infernal regions correct and cure the soul, by prescribing punishments for the health of nature, just as physicians heal the most inveterate ulcers by incisions. They punish the crime in order to extirpate it; they do not annihilate the essence of the soul; but bring it back to its true and genuine existence; by purifying it from all the passions that corrupt it.

The Roman philosophers adopted the same doctrine of a pre-existent, degraded, and re-established state. The Orphic, Pythagorean, and Platonic doctrine about the descent and ascent, first-life, fall, and restoration of souls, is thus explained by Macrobius in his commentary upon Scipio's dream. (b) ' There are two sorts of deaths, the one of the animated machine, and the other of the animating principle. The one happens when the soul is separated from the body; the other, when the soul detaches itself, from the simple and indivisible fountain of nature and falls into a mortal body. Hence the body was called by the Greeks *Δέμας* or the chain of the soul; as also *Σῶμα*, or *Σῆμα*, the tomb of the soul; and by Cicero both one and the other, being the prison in which the soul is buried. The universe is divided into two parts; the immoveable fixed heavens, and the sphere of the wandering stars. The first is named by some, the etherial earth, and the primitive abode of souls, where they lived happy and free from the contagion of matter. Souls, who from this high place and perpetual seat of light, look down upon earth with a secret, hidden desire and appetite, are drawn downwards, by the weight of their ter-

(a) Ib. pag. 361. (b) Macrobius de somnio Scipion. lib. I. cap. xi. xii.

‘restrial thoughts. Their spiritual nature, however, is not
‘all of a sudden cloathed upon with a gross, clammy, clayish
‘body; but by degrees they fall into the planetary regions,
‘where they contract in each sphere, ethereal vehicles, or ae-
‘rial cloathings, till they be insensibly reconciled to terrestri-
‘al bodies. Thus, they undergo several different deaths, in
‘passing through different planets, till they fall at last into
‘that death, which upon earth is called life. This dying state
‘of the soul does not last always. Its transient temporal im-
‘mersion into matter, does not deprive it of the principle of
‘immortality: for so soon as it deserves to be purged from
‘the contagion of vice, it returns again to its first state, and is
‘restored to the light of eternal life.’

Thus, we have endeavoured to prove, that the doctrine of the three states of the world was believed by the Sages of all antiquity, both sacred and profane, Jewish and Pagan; by the Chinese, the Indians, the Persians, the Egyptians, the Greeks and the Romans. We would, no doubt, find some vestiges of the same truths among the ancient Gauls, Britons, and Germans, if we had any remains of their ancient books. Before we conclude this chapter, we shall endeavour to show, that, according to the doctrine of the ancients, all finite spirits are, some how or another, united to material vehicles.

We have already proven, in the first Part of this work, that no finite spirits, how exalted so ever, are capable to support, with a direct, immediate, uninterrupted view, the luminous splendours of the pure, absolute, and unvailed essence of the Deity; that they are obliged sometimes, because of the essential weakness, inseparable from finite, to cover their faces,

and turn their views from the bright Original, to contemplate the great archetype, in his created pictures, images and representations; that it was for this reason, that material nature was created, and that all spirits celestial, seraphic, and angelical are, some how or another, united to material, luminous vehicles, by which they communicate with the corporeal pictures of the Deity. This doctrine, founded upon the sublimest reason, is perfectly conform to Scripture, to the tradition of the fathers, and to that of all antiquity, both sacred and profane.

I shall not here mention the expressions made use of by the prophets and apostles, who, in their supernatural visions, represent the angels under visible corporeal forms, as speaking with tongues, mounted upon white and red horses, having keys and seals in their hands. I know that all these corporeal images and phrases, are allegorized by the schoolmen, without any solid reasons, or for very absurd ones; as we shall show hereafter. I shall only mention three great principles contained in the sacred oracles, and perfectly conform to the analogy of faith.

1. It is plain, that the angels appeared to the patriarchs under human and corporeal forms. (a) Now, since we have proven, that the head and chief of all principalities and powers had, from the beginning, a celestial, glorious body or vehicle; why may not the angelical spirits have one too? The laws of analogy in the invisible world, seem to demand, that all spirits should be like their head, ruler and model.

2. If this great principle be combined with the express words of our Saviour, all will become a demonstration. He

(a) Gen. ch. xviii. 2. &c.

says, (a) ' they who shall be accounted worthy to obtain the
 ' world to come, and the resurrection of the dead, neither ma-
 ' ry nor are given in marriage; neither can they die any
 ' more, for they are like the angels, and are the children of
 ' God, being the children of the resurrection.' If the angels
 were utterly devoid of all bodies, then the souls of good men,
 in a state of separation from all matter after death, and be-
 fore the resurrection, would be rather like to angels, than af-
 ter the resurrection. Thus, the reasoning of our Saviour
 would be inconsequential, for it would be absurd to compare
 souls re-united to their glorious bodies, unto pure spirits se-
 parated from all matter.

3. Our Saviour's saying to the reprobate, (b) ' Go, ye cur-
 ' sed, into everlasting fire prepared for the devil and his an-
 ' gels,' seems to be a full confirmation, that devils are embo-
 died: for to allegorize this fire into simple remorse of consci-
 ence, would be denying the resurrection of the bodies of the
 damned, and expressly contrary to the declaration of the pro-
 phets and apostles, who say in many different places, that
 these who sleep in the dust of the earth, shall awake, some to
 everlasting life, and others to everlasting shame; some shall
 shine, as the brightness of the sun, and others be thrown in-
 to the lake of fire. Now, to say that purely incorporeal sub-
 stances, separate from all bodies, can be tormented with fire,
 is to expose the whole of Scripture to the scorn of minute
 philosophers. It is true indeed, that God might communicate
 to pure spirits the same painful sensations, as if they had cor-
 poreal organs; but this high-flown Malebranchian notion

(a) Luke. ch. xx. 35. 36.

(b) Matth. ch. xxv. 41.

can never destroy the established doctrine of all antiquity, that in hell there is really a material fire.

These three principles founded upon the most express doctrines of faith, prove that angelical natures both good and bad are united to material vehicles. This was the sentiment of many of the primitive fathers, and first of Origen, who was very far from confounding the ideas of material and immaterial substance: for in his book of principles, he says expressly, (a) ‘that angels, thrones, and dominations, powers, and the governors of the darkness of this world, yea, every name that is named by St. Paul, are incorporeal substances; tho’ they are not bodies, yet they use bodies, and have corporeal vehicles; and in fine, that the holy Trinity alone is neither body, nor in body; but is altogether incorporeal.’

Moreover, St. Basil, or whoever was the author of the commentary upon Isaiah, says, ‘Sacrifices are of no small pleasure or advantage to demons, because the blood being evaporated by fire, and so attenuated, is taken into the substance of their bodies, the whole of which is nourished with vapours, tho’ not by eating, drinking, and such like organs, as ours.’ The reasoning may be false, but this proves, that he believed, that the demons were embodied.

St. Augustin says in many places, (b) ‘that the bodies, of good men, after the resurrection, shall be ifangelical, or like to these of angels. In other places, the same saint says, ‘That our bodies, after the resurrection, shall be angelical bodies, fit for the society of angels.’ Now this could not be,

(a) Origen. *περί ἀρχων*. pag. 147.
pag. 145.

(b) S. August comment. in psalm. lxxx.

if the angels were stript of all matter, and pure spirits: for a spirit embodied cannot be proper for the commerce of a spirit altogether incorporeal. According to the rules of analogy, since we are to enter into the society of angels, we must have a nature similar to theirs, and since all blessed souls are united to matter, there is no reason, why there should be any exception in the general law, where the society is to be mutual. The same St. Augustin adds, (a) 'that the devils, before their transgression, had celestial bodies, as angels have, yet might these afterwards, by way of punishment, be changed into aerial ones, and such as now may suffer fire.' It is true, that St. Augustin afterwards retracted this opinion: but he gives no solid reasons for his departing from this ancient tradition. It is no wonder that such a lively genius shewed sometimes a fluctuation in his opinions.

Claudianus Mammeritus writing against Faustus, who denied the immateriality of spirits, both angelical and human; writes thus, (b) 'the devil consisteth of a double and different substance; corporeal and incorporeal. It is manifest also, that the blest angels, are of a twofold substance. They are incorporeal in that part of theirs, wherein God is visible to them, and corporeal in that part, wherein themselves are visible to men.'

Fulgentius writes concerning angels in this manner, (c) 'great and learned men affirm angels to consist of a double substance, that is, of a spirit incorporeal, whereby they contemplate God; and of a corporeal vehicle, whereby they

(a) Comment in Genes. lib. iii. cap. x. (b) Claud. Mammer. lib. iii. (c) Fulgent. de trinit. lib. iii.

‘become sometimes visible to men; as also, that they have
 ‘ethereal, or fiery bodies; but devils aerial.’ This was the
 opinion also of John Theſſalonicenſis, in a dialogue of his
 read and approved of in the ſeventh council, which declares
 that the Catholic church acknowledges angels to be intellec-
 tual, tho’ not altogether incorporeal and inviſible; but to
 have certain ſubtile bodies, either airy, or fiery.

In fine, Pſellus, who was a curious enquirer into the na-
 ture of ſpirits, declares it not only as his own opinion, but as
 the univerſal ſenſe of all the fathers, (a) ‘that the demoniac
 ‘and angelic beings are not altogether incorporeal and body-
 ‘leſs; but they are united to material vehicles, and have con-
 ‘genial bodies belonging to them. The angelical body ſends
 ‘forth rays and ſplendours, ſuch as would dazzle mortal eyes,
 ‘and cannot be born by them: but the demoniac body, tho’
 ‘it ſeems to have been once ſuch alſo, ſince Iſaiah calls him
 ‘that fell from heaven, LUCIFER, yet it is now dark and
 ‘obſcure, foul and ſqualid, and grievous to behold, it being
 ‘deprived of its original light, and beauty.’

This was alſo the common opinion of all the Pagan philo-
 ſophers, both Pythagorean and Platonic; and therefore of
 all the Perſians, Indians, Orientals and Egyptians, from
 whom the Greeks borrowed their philoſophy. Hierocles ſays,
 (b) ‘every hero is a rational ſoul with a luminous body.’ By
 heroes, this author means the celeftial ſpirits that never fell.
 Plato alſo compares every divine ſoul to a winged chariot and
 charioteer. In fine, all the Pagan philoſophers without ex-
 ception, ſtill repreſent the demi-gods, heroes and inferior

(a) Pſellus. pag. 33. (c) Hierocl. aurea carm. ed. Cantab. an. 1703 pag. 214.

deities, that is, angelical spirits, as united to corporeal forms, as well as the middle God. Thus sacred and profane antiquity agree in the same universal sentiment, that no finite spirit is altogether separated from some material vehicle or other.

I grant indeed, that the schoolmen have adopted the opinion of these who maintain, that angels are altogether incorporeal. One of the reasons may be, because they adopted in the thirteenth century the Aristotelic philosophy, which maintained the doctrine of abstract intelligences divested of all matter, and admitted only the simple and unbodied minds of the spurious Platonists, as the chief of the generated and created Gods.

Moreover, the schoolmen mistook an expression of the ancients, and founded all their doctrine upon it. It was usual, according to the testimony of Psellus, both with Christian and Pagan writers, to call the grosser bodies, corporeal; and those which escape our sight and touch, incorporeal, by reason of their subtilty. Thus, before Psellus, Joannes Thessolanicensis, in his dialogue approved in the seventh general council, says, 'If you find angels or demons called sometimes 'incorporeal, you must understand this in respect only of 'the tenuity of their vehicles, as not consisting of the grosser 'elements, nor being so solid, as these we are now imprisoned 'in.' All the mistake of the schoolmen is then founded upon their profound ignorance of the style of the ancients, who distinguish betwixt solid and ethereal matter, call the one bodies or corporeal, and the other incorporeal, or pneumatical.

The sum and substance of the great principles contained in this chapter, may be reduced to these three.

1. God, long before the creation of men in a paradisiacal state, produced innumerable, luminous, glorious, celestial mansions, replenished with myriads of angelical beings, that were, like men, united to ethereal vehicles. These seraphic spirits enjoyed by turns the beatific vision of the pure divinity, which is their essential felicity, and the delights of the material world, which is their accessory happiness.

2. All the angelical natures, who were inhabitants of the solar system, fell from this sublime perfection, not like men, by abandoning themselves to sensible pleasure; but by spiritual ambition, self-complacency, and an over-weening opinion of their natural excellency; and so reduced the solar system to a state of chaos, and confusion. Some of the most rebellious were shut up in chains of darkness; others wander in the air to accomplish the designs of eternal Providence: others are imprisoned in brutal forms. All of them are in a degraded state, more or less miserable, till the time of the last judgment, when they shall be thrown into the lake of fire, with the reprobate, there to be tormented for ages of ages.

3. By these infernal pains and punishments, they will be entirely purified, subdued and transformed. Then will be the end and consummation of all things, when the Son will deliver up the kingdom to the Father; God will become all in all; moral and physical evil will be destroyed, universal harmony will be re-established; all tongues shall praise the Lord, and sing his mercies for ever; all spirits in heaven, on earth and under the earth shall bow their knees before the Lord, by a submission of love and obedience; death and hell shall be

swallowed up in victory, and through the whole immensity of the universe, nothing shall be seen, but God as he is; and nature as representative of him.

We must then, never confound the three states of degraded angelical natures with these of the terrestrial globe. That is, (1) The primitive original creation, as it came first out of the hands of God, with the chaos introduced into nature, by the fall of angels: (2) Nor the paradisiacal earth formed in the solar system, after the dissipation of the chaos, with the present state of nature, in this inferior sphere, since the fall: (3) Nor the 'eternal empire of the Father' over all created intelligences fallen and unfallen, with the 'glorious reign of the Son' over the elect, chosen race of men, during a definite fixed period of duration. The confounding of these different ideas has been a source of innumerable errors in theology. We shall now examine the means of re-union to our great Original, and the extent of universal Grace to procure this re-union to all the lapsed sons of Adam.

C H A P. VI.

OF THE THREE INTERNAL, ESSENTIAL, AND
UNIVERSAL MEANS OF RE-UNION, KNOWN TO
MEN OF ALL AGES, NATIONS AND RELIGIONS.

WE have already shown in the first Part of this work, that the three essential, internal and immediate means of re-uniting lapsed souls to their great Original, are by prayer, mortification, and self-denial. We have also shown, that, in all times, all places and all circumstances, Almighty Providence refuses to none of his creatures, fallen or unfallen, all the helps and means necessary to conduct them to the knowledge and enjoyment of their ultimate and supream happiness. We shall now examine, what is the doctrine of the holy Scriptures, concerning these universal graces granted to all, and then unfold the vestiges of this great truth, which are to be found among the Pagans.

The Old Testament is full of passages, that show God's universal love for all his creatures, and his sincere desire to make them all happy. Wisdom is represented by Solomon, (a) 'as crying upon the tops of high mountains, in the midst of the high ways, and at the gates of the great cities.' It is said in another place, that (b) 'Wisdom remaining immovable in herself, renews all things, and flowing into souls:

(a) Prov. ch. viii. 1. 2. 3.

(b) Wisdom, ch. vii. 27.

‘ throughout all nations, makes them friends of God and
 ‘ prophets.’ In another place, it is said, (a) ‘ Because thou
 ‘ canst do all things, thou hast mercy upon all; thou lovest all
 ‘ the things that are, and abhorrest nothing which thou hast
 ‘ made; for never couldst thou have made any thing, if thou
 ‘ hadst hated it; but thou sparest all, for they are thine.’ The
 same writer says, (b) ‘ Thine incorruptible spirit is in all
 ‘ souls, therefore chastenest thou them by little and little,
 ‘ who offend, and warnest them by putting them in remem-
 ‘ brance, wherein they have offended, that, leaving their
 ‘ wickedness, they may believe on thee; for neither is there
 ‘ any God but thou that careth for all; thy power is the be-
 ‘ ginning of righteousness, and because thou art the Lord of
 ‘ all, it maketh thee gracious to all.’

The reasons for universal grace are founded upon motives, that are common to men of all nations, ages, and religions. These motives are the divine perfections, infinite power, infinite wisdom, and infinite goodness, that can surmount finite impotence, folly, and malice. God has mercy upon all, because he is the Lord and lover of souls, he is present to all, careth for all, and abhors nothing that he has made. Now, since both these that are members of the visible church, and these that are not so, the Jews and Gentiles, the Pagans and Christians, are equally creatures of God; it follows necessarily, that he loves all, that he neglects none, and that he refuses his saving graces to none of the lapsed sons of Adam. Can the Fatalists read these texts, without conceiving a secret diffidence of their scheme?

(a) Ib. ch. xi. 23. 24. 26.

(b) Ib. ch. xii. 1. 2. 13. 16.

This doctrine of universal grace, given to all men without exception, and even to the Heathens, is fully taught in the book of Esdras, (a) ‘ I Esdras received a charge of the Lord
‘ upon mount Horeb, that I should go unto Israel ; but when
‘ I came unto them, they set me at nought, and despised the
‘ commandment of the Lord. And therefore I say unto you,
‘ O ye Heathen, that hear and understand, he shall give you
‘ everlasting rest; for he is nigh at hand, that shall come in
‘ the end of the world. Be ready to the reward of the king-
‘ dom, for the everlasting light shall shine upon you for ever
‘ more. O! receive the gift that is given you, and thank him
‘ that hath called you to the heavenly kingdom : arise up, and
‘ stand, behold the number of these that are to be sealed in the
‘ feast of the Lord. Take also thy number, O Sion, and shut
‘ up those of thine, that are cloathed in white, which have
‘ fulfilled the law of the Lord.’

It is evident by this text, that the Heathens and the Jews are both equally called to the heavenly kingdom ; to be sealed at the feast of the Lamb ; and to enjoy everlasting rest, at the end of the world. If it be said, that this text is to be meant only of the Gentiles, or Heathen, that were to hear the external sound of the Gospel, and become members of the visible church, upon our Saviour’s first coming; this is plainly contradictory to the sacred text ; for it is clear, that the call here mentioned, is an inward, saving, efficacious call : since the prophet speaks here of the Heathen that are to be sealed at the feast of the Lord, that are to receive the gift of the kingdom, and that are to enjoy everlasting light. Now, this can-

(a) Esdras. II. ch. ii. 33. to 42.

not be said of all the Gentiles, to whom the Gospel was preached. It is then absurd in the schoolmen, to apply this text to the first coming, and to the external vocation of the Gentiles, instead of explaining it of the second advent, and the eternal salvation of all the righteous Heathens.

The New Testament is yet more express than the Old, upon this important truth. (a) 'Our Saviour declares expressly, that at the last day, many shall come from the East and from the West, from the North and from the South, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven; but the children of the kingdom, shall be cast out into utter darkness.' Here then is a distinction made betwixt the children of the kingdom, or members of the visible church, and these that are not so. In the last day, many of the first are to be cast into utter darkness, and many of the others are to sit down in the kingdom of Heaven.

The next text is contained in the Acts of the Apostles, when St. Peter says, (b) 'In truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is acceptable to him.' The Centurion, whom St. Peter speaks of, was a Roman, and consequently a Pagan. The schoolmen will say, that he was not an idolater; that he was a proselyte of the Jews; that he had known the true God by his commerce with them at Caesarea, and that having read the holy Scriptures, he quit without noise the superstitious worship of idols, without embracing openly the Jewish religion. All this is a pure romance,

(a) Matth. ch. viii. 11. 12. compared with Luke ch. xiii. 29.
x. 1. 2. 3. 15. 34. 47.

(b) Acts ch.

which cannot be demonstrated; and seems quite contrary to the text; for when the holy Ghost says, 'that God is no respecter of persons; but that in every nation, he that fears God, and worketh righteousness, is acceptable to him,' he insinuates plainly, that besides the Pagans who lived in Judea; there might have been many 'that lived in every nation who feared God, and wrought righteousness;' tho' they never heard of the Jews, nor of their religion. If the schoolmen mean by the word Idolater, one that did not believe in a supream Being, that payed divine worship to mortal men, without any relation to God; and that offered up inhuman and abominable sacrifices to devils, we grant that Cornelius was not an idolater: but if the schoolmen pretend, that this Roman Centurion did not frequent the Pagan temples; was not present at their public worship; and did not practise with simplicity of heart, the religious ceremonies of his country, by referring them all to the supream, or to the inferior deities and heroes whom he thought friends and favourites of heaven, this we absolutely deny, and they must prove it. What is certain is, that Cornelius, before his conversion and baptism, is called a devout man, one that feared God; that gave much alms to the people, that prayed always, and to whom God manifested himself by supernatural visions. There were, according to the testimony of Justin Martyr, many such persons among the Pagans, yea, in his apology for the Christian religion, addressed to the Roman Emperor and senate, he says expressly, as we shall see more fully below, that such were Job, Naaman, Pythagoras, Socrates, Heraclitus, the Eunuch of Candace, who adored the supream God, and look-

ed upon all the different names of the Pagan deities, as attributes, hypostases, or friends of the Eternal Being. It is further added, that St. Peter had then the vulgar prejudices of the Jews against the Gentiles, and that he looked upon them, as unclean, with whom the chosen nation could have no commerce. To undeceive him of this popular error, he was ravished in spirit, had a supernatural vision of a mysterious sheet let down from heaven, and heard a celestial voice, which said to him; 'What God has cleansed call thou not impure;' whom God has purified by his internal operation, and universal grace, do not call that man impure, tho' he was born without the sacred pale. St. Peter went soon after to the Centurion's house at Caesarea, and in presence of many Jews there assembled said; 'you know that it is unlawful for a Jew to have any commerce with strangers, or even to approach them: but God has shown me, that I should not call any man common, nor unclean.' The Jews present at this conference, 'were astonished to see, that the gift of the holy Ghost was poured forth among the Pagans.' Then St. Peter said, 'Can we refuse the baptism of water to these that have already received the holy Ghost?' Thus we see, that the baptism of the Spirit was communicated before the baptism of water; and that before the outward symbol was administered, the inward grace, of which water is but a sign, was received.

This chapter of the Acts, is not one simple text, it is a whole system, a compleat body of doctrine, to show, that in all nations, ages, and religions, God, by his internal operation, and universal grace, can and does produce holy souls,

that are agreeable to him; who receive the baptism of the Spirit, tho' not that of water; and feel the purifying operations of the eternal Logos, tho' they have not any speculative knowledge of the historical facts that relate to his sacred humanity. This sublime doctrine will, no doubt, shock Judaizing Christians of the best kind. They are in the same case, as St. Peter, 'ere he was enlightned from above; and they will persist in their error, as he, till they be undeceived by a supernatural vision. They must be pitied, because of the scandal they give against Christianity; but their doctrine must be shunned, as the high-road to incredulity.

There is another admirable passage in Scripture, concerning universal grace; it is not one single text, but a chain of reasonings made by the apostle of the Gentiles, in writing to the Romans newly converted, (a) ' The wrath of God is
' revealed from the highest heavens upon all iniquity, and in-
' justice, in all these who retain the truth of God captive by
' unrighteousness: for what can be known of God, was mani-
' fested to the Gentiles by God himself, who enlightned
' them. His invisible perfections are clearly seen by the visible
' creation; yea, his eternal power and God-head by the things
' that are made. Wherefore they are unexcusable, because ha-
' ving known God, they did not glorify him, nor were they
' thankful: but becoming vain in their imaginations, their
' foolish heart was darkened, and fancying themselves wise,
' they became so stupid, as to change the glory of the incor-
' ruptible God, into an image made like a corruptible man;
' yea, into that of birds, four-footed beasts, and creeping

(a) Rom. ch. i. 18 to the end.

' things; so that, because of the lusts of their own hearts, God ' gave them up to uncleanness.' Thus, St. Paul declares positively, that the Gentiles fell into all sort of idolatry, not because they were abandoned by God, without any knowledge, but because of the pride of their vain imagination. The sacred symbols designed at first to represent the divine attributes, perfections, and hypostases: they stopt at the external sign, without rising up to the thing signified; and so transformed the divine essence into the image of volatiles, animals, and reptiles, and thus fell into the lowest, and vilest idolatry, in order to flatter their passions; and therefore God gave them up to all the vices and impurities, that are the natural and necessary consequences of their free, voluntary, deliberate choice of evil, and obstinate adherence to corruption. The Father of spirits, the Redeemer of mankind, the Lover of souls refuses his first graces to none, enlightens every man that comes into the world, and prevents all the lost sons of Adam by his divine inspirations. But when they deliberately reject his attractions, shut their eyes to his illuminations, and resist all his internal motions, he withdraws these salutary operations as useless, and proper only to harden their hearts, and augment their condemnation. He never abandons the creatures, till they abandon him; and because he cannot do violence to their freedom, without destroying their natures, he never acts upon lapsed intelligences by omnipotent irresistible wills. For this reason it is, that he allows corrupt reprobate minds to follow the deliberate choice and voluntary bent of their own hearts, till they die impenitent; knowing that it is impossible to reclaim them otherwise, than by infernal pains, and hell

torments. This is the terrible and beautiful system of nature and grace, which the Predestinarians have turned into partial preferences, preteritions, and fatalistical decrees, which render vice inevitable, and God the author of all our crimes, as well as of our eternal misery.

St. Paul goes on, in the second chapter, to show, that notwithstanding all the corruptions, idolatries, and abominations into which the Pagans fell, yet the Jews ought not to judge them as intirely forsaken of God, without any law. (a) 'God,' says the apostle, 'will render to every man according to his deeds; life eternal to these who by a patient continuance in well-doing aspire to glory, honour and immortality: but unto them who are contentious, and do not surrender themselves up to truth, indignation and wrath, tribulation and anguish to every soul that doth evil, to the Jew first and then to the Gentile, because with God there is no respect of persons.' He loves all his creatures, he hates nothing that he has made; he made them only to be happy; he rejects none but these that despise his graces and operations. He does not love or hate them according to partial decrees, and personal preferences; but he communicates himself to them all proportionably to their co-operation and correspondence to his divine action. It is this divine action that produces in them all supernatural good, all true life, light, and love: but he never forces their liberty by irresistible wills, and therefore, the distinction betwixt them comes from their own voluntary adherence to false self-love, or the true love of God. He does not doat upon them, because they are members of

(a) Rom. ch. ii. 6. to the end.

the visible church; nor judge of them by the external advantages, graces, and favours that he grants to some, and refuses to others. 'For' continues he, 'whosoever have sinned without the law, shall perish without the law; and whoever have sinned under the law, shall be judged by the law; since it is not the hearers of the law, but the doers of the law that shall be justified. Now, when the Gentiles who have not the law, do naturally these things which are commanded by the law; they are a law to themselves, showing that the works of the law are wrote in their hearts, since their conscience is a testimony to them, and will accuse or excuse them in the last day, when God shall judge the secrets of men, according to the Gospel of Jesus Christ: that is, according to the eternal law of love, which is the end, consummation, and perfection of the law and the prophets; of the Gospel and the apostles. Here then is a law written in the hearts of the Pagans, which distinguishes what is good or bad, not only in their actions, but in their thoughts, and which will accuse, or excuse them, in the last day.

After this, the great apostle of the Gentiles addresses himself to the Jews thus, 'If thou who art called a Jew, and restest in the law, and boastest of God, because thou knowest his will, art instructed by the law of what is best, and lookest upon thyself as a guide of the blind, a light to these that walk in darkness, an instructor of the foolish, a teacher of babes, because by the law thou hast an idea of science and truth, thou boastest in vain of the law, if breaking the law, thou dishonourest God. Circumcision verily profiteth, if thou keep the law, but if thou transgress the law, thou be-

‘ comest thereby uncircumcised. If therefore, he that by birth
 ‘ is uncircumcised, observe the righteousness of the law, will
 ‘ not he be look’d upon as circumcised, and judge thee that
 ‘ with the letter and with circumcision transgressest the law?
 ‘ For he is not a Jew that is one outwardly, and the true cir-
 ‘ cumcision is not that of the flesh; but the Jew is he, that is
 ‘ so inwardly, and circumcision is that of the heart in spirit,
 ‘ and not in the letter, whose excellency comes not from
 ‘ men, but from God.’ Can there be any thing more ex-
 press than this text, to prove, that the true circumcision, the
 true Israelite, the true elect, is not he that professeth the law
 outwardly, but he that is filled with the spirit of the law, by
 the circumcision of the heart; and that a man may be born
 uncircumcised, or out of the pale of the visible church, and
 yet observe, by the internal efficacy of universal grace, all the
 righteousness of the law? Now, what the apostle says here of
 outward circumcision, and the literal knowledge of the Mo-
 saical law, must be true of baptism, and the speculative know-
 ledge of the evangelical law: for to be sure, God’s power, wis-
 dom, and goodness are not more barren, nor less extended
 under the new law, than under the old.

St. Paul, in the beginning of the third chapter, makes an
 objection against this doctrine of universal grace, which scan-
 dalized the Jews then, and will scandalize Judaizing Christi-
 ans now. (a) ‘ What advantage then have the Jews over the
 ‘ Gentiles, or what profit is there in circumcision?’ The apos-
 tle answers; ‘ much every way, because unto them were com-
 ‘ mitted the oracles of God.’ The Jews were depositarys of

(a) Rom. ch. iii. 1. 2.

all the sacred doctrines of faith; of the original traditions of the patriarchs, of the great ideas we should have of the divine nature, attributes and conduct. They were, so to speak, the registers of heaven. We must say the same of the Christian church, under the Gospel. All other nations have only imperfect glimpses, rays and vestiges of true wisdom, and of the hidden science of the saints: but in the pale of the visible church, and in the sacred oracles entrusted to its conservation, are to be found, the intire compleat knowledge of God and Providence; of man's primitive innocence, and present degradation; of the oeconomy of the invisible world; of God-man head, and high priest of all intelligent natures; of the necessity, efficacy, and extension of our Saviour's death and sufferings; of the true means of re-uniting the soul to God by prayer, mortification and self-denial; of the divine virtues, faith, hope and charity, which cannot be produced in the soul, but by the immediate operation of the eternal Word; of the sublime happiness destined for us in a future state; and of the restitution of all beings to their primitive innocence, purity, order and perfection; and in fine, of the sacred sexenary so sublime, so reasonable, so luminous in its principles, so ancient in its origin and so beautiful in its consequences. Tho' these sacred truths have been degraded, altered, obscured and disfigured by the schoolmen, or the Christian mythologists, and tho' some faint vestiges of them, may be discovered in the tradition of all nations, yet they are to be found nowhere pure, intire, and uncorrupted in any system of philosophy, in any plan of Paganism, in any ancient books, but in the sacred oracles of the Old and New Testament, depo-

sited in, entrusted to, and preserved by the true Christian church, whose advantages and privileges are, therefore, far superior to these of any other communion. God, however, is still the common Father of spirits, and has left no nation without an inward testimony wrote in their hearts; by which they may know and practise the eternal law of love, order, and justice, prayer, mortification and self-denial, supernatural faith, hope and charity alone necessary to salvation.

This doctrine is further explained, in the tenth chapter of the same epistle to the Romans, which the schoolmen interpret in favours of their Judaical prejudices, tho' it diametrically combats and destroys them all. St. Paul says, (a) 'There is no difference betwixt the Jew and the Greek; for 'God is the God of all, and rich to them that call upon him. 'Whosoever shall call upon the name of the Lord shall be 'saved.' This salutary calling upon the name of the Lord, or the eternal Word, cannot be understood of the outward bawling of the lips and roaring of the voice, but of the inward cry of the heart, which is true faith. This true faith may be produced by universal grace, and the inward operation of the holy Ghost, upon both Jew and Gentile, since God is the God of all; and since there is no difference betwixt the Israelite and the Greek, these within and those without the pale of the visible church, as the context fully declares: for the apostle adds, 'How then shall they call upon him, in whom they have not believed; and how shall 'they believe in him of whom they have not heard; and how 'shall they hear without a preacher; since faith comes by

(a) Rom. x. 12. 13. &c.

‘hearing, and hearing by the Word of God?’ The Judaical and fatalistical doctors understand all this of an historical, speculative faith, as if the internal divine graces and operations were confined to the outward ordinances, and outward helps of churches, Scriptures and sacraments, quite contrary to the sequel of the apostle’s discourse, who adds; ‘But have they not heard? Yes,’ answers he in the words of the Psalmist, ‘The sound of their voice is gone forth unto all the ends of the earth.’ The schoolmen interpret this sublime text of the external predication of the Gospel, that was to be preached every where by the apostles and their successors. But St. Paul speaks of a predication, that has already been, and that was universal over all the face of the earth; and no ways of a predication that was to come, and that has not yet happened, but in some countrys, and only in certain ages. Moreover, it is plain, that the great apostle of the Gentiles speaks here of that true living, saving, supernatural faith, that comes by hearing the inward voice of the eternal Word; for the divine hymn of the royal Psalmist quoted by the apostle, mentions two ways, by which God manifests himself to, and operates in all creatures. The one, by the wondrous constitution of nature, which shows forth the divine power and wisdom from without; and the other, by the wonderful operation of internal grace, which speaks continually from within. The Psalmist’s words are beautiful and sublime. (a) ‘The heavens declare the glory of God, and the firmament sheweth the work of his hands. Day speaks unto day, and night unto night sheweth knowledge. There is no tongue, nor

(a) Psalm. xix. 1. 2. 3. 4. to 8.

‘ country that have not heard their speech ; the sound of their
 ‘ voice is gone forth unto all the earth, and their words un-
 ‘ to the end of the world.’ The wonderful works of the most
 High are then the apostles, the messengers, and the heralds,
 that the royal prophet speaks of. Moreover, he talks of the
 internal voice of the divine, purifying, illuminating, univer-
 sal grace, refused to no mortal ; and this grace he calls the law
 of God ; the eternal, immutable law of love, heard by all in-
 telligent natures, that open their intellectual ears to the soft
 whispers of its divine inspiration. ‘ The law of the Lord,
 ‘ that is perfect, converts the soul ; the testimony of the Lord,
 ‘ that is pure, gives wisdom to the simple, the statutes of the
 ‘ Lord, that are upright, rejoice the heart ; the precept of the
 ‘ Lord, that is luminous, enlightens the eyes.’ By the LORD,
 in the Old Testament, is always meant the eternal Word, that
 enlightneth every man, that comes into the world. When
 we understand and compare these two texts of the Psalmist,
 and the apostle, it is plain as sun-shine, that the reasoning of
 St. Paul may be paraphrased thus.

‘ There is no difference, before God, betwixt the Jew and
 ‘ Gentile ; for God is the God of all. He is the Father of
 ‘ spirits, the lover of souls ; he desires the salvation of all ; he
 ‘ makes no partial preferences ; he is no respecter of per-
 ‘ sons ; Wisdom crys upon the tops of high mountains, in
 ‘ the midst of high-ways ; at the gates of great citys ; re-
 ‘ maining immoveable in herself, she renews all things ;
 ‘ and flowing into souls thro’ all nations, makes them friends
 ‘ of God and prophets. She enlightens all men that come
 ‘ into the world ; she careth for all ; she healeth all, that

' call upon her. Whosoever shall call upon the name of
 ' the Lord, shall be saved, in whatever age, country, or re-
 ' ligion; for in every nation, he that feareth God, and work-
 ' eth righteousness, is acceptable to him. How shall the Pa-
 ' gans, Turks and Jews call upon him, in whom they have
 ' not believed; and how shall they believe in him, of whom
 ' they have not heard; and how shall they hear, without a
 ' preacher; since faith comes by hearing, and hearing by the
 ' word of God? How shall Pagans, Turks, and infidels call
 ' upon the eternal Logos; if they have no ideas of him; if
 ' they never heard of his life, death and crucifixion; if they
 ' have never had any messengers and preachers, to announce
 ' to them, the historical facts of the Gospel; for historical
 ' faith comes by external hearing, and this outward hearing
 ' depends upon reading the letter of the law? Miserable jar-
 ' gon,' adds the apostle; ' Have not the Pagans heard, not the
 ' external voice of the prophets and apostles, but the true
 ' internal saving, salutary voice of the eternal Logos? Yes,
 ' they have, for, as I have said, continues St. Paul; what can
 ' be known of God, was manifested to the Gentiles, by God
 ' himself, who enlightned them. His invisible perfections are
 ' clearly seen by the visible creation, yea, his eternal power
 ' and Godhead, by the things that are made. Wherefore, they
 ' are unexcusable, because having known God, they did not
 ' glorify him, love him, and adore him alone. This doctrine
 ' is not new; the royal Psalmist taught it long before me,
 ' when he said, that the heavens declare God's glory, and the
 ' firmament shows the work of his hands. There is no
 ' tongue, nor country, that have not heard their speech; the

‘ found of their voice is gone forth unto all the ends of the
 ‘ earth. This is not all, adds the Psalmist: besides this exter-
 ‘ nal voice and predication of nature, the inward voice of the
 ‘ eternal Logos, speaks to all hearts, converts the soul, gives
 ‘ wisdom to the simple, and enlightens the eyes of every man
 ‘ that comes into the world. Whosoever then, calls upon the
 ‘ name of the Lord, upon the eternal Word, by the inward
 ‘ cry of the heart, which is true faith, shall be saved; what-
 ‘ ever age, nation or religion he be of. This true saving faith
 ‘ comes from hearing the voice of the eternal Word, who
 ‘ speaks to all creatures, either by the visible works of the crea-
 ‘ tion, or by the soft whispers of his eternal wisdom, and uni-
 ‘ versal grace.’

I conclude by a text of the Revelations, which becomes intelligible by the foregoing passages. The evangelist speaks of an angel, that is to be sent at the last day, with the seal of the living God, to seal the servants of God on their fore-heads; after he had sealed an hundred and fourty four thousand of all the tribes of the children of Israel, or members of the visible church, the evangelists add, (a) ‘ After this I beheld,
 ‘ and lo, a great multitude, which no man could number, of
 ‘ all nations, and kindreds, and people and tongues, stood
 ‘ before the throne, and before the Lamb, cloathed with
 ‘ white robes, and palms in their hands.’ The literal, Judaical, Fatalistical doctors say, that this text relates only to the Gentiles, that were received into the communion of the visible church: but this is diametrically opposite to all the texts mentioned, to the whole spirit of the Old and New Te-

(a) Revelat. ch. vii. 4. and 9.

stament, to the divine attributes, to natural and revealed religion; yea, to the express words of our Saviour himself already quoted, where he says, that ‘at the last day, many shall come from the four corners of the earth, and sit down in the kingdom of heaven, while the children of the kingdom shall be shut out.’

All our dispute, then, with the Judaical doctors, may be reduced to the four following propositions and questions.

1. It is certain that without prayer, mortification, and self-denial, supernatural faith, hope and charity, none can be saved; because these are the immediate, essential, and necessary means of re-uniting lapsed beings to their almighty Original: but the question is, if God, independent of all outward means, cannot operate those divine virtues in souls, to whom he has not thought fit to communicate the letter of the law. 2. It is certain, that there is no name under heaven, by whom we can be saved; but by the name of Jesus; for whose merits and sacrifice alone, God acts in and upon all lapsed beings; but then the question is; if all these, for whom our Saviour died, are excluded from the participation of his meritorious sacrifice, unless they be members of the visible church. 3. It is certain, that the privileges, helps and prerogatives of those who live within the sacred pale, are far superior to these of Pagans, Mahometans, and infidels: but the question is, if the true conversion of the heart depends so essentially upon the speculative knowledge of the understanding, that the one cannot be without the other. 4. In fine, it is certain, that without the divine grace, and operation antecedent to all merit and co-operation in the creature, no lap-

fed being can be restored to its primitive perfection, and purity; but the question is, if by virtue of divine universal grace; of the attraction of the Father, the illumination of the Word, and the inspiration of the holy Ghost, there are not, in all countrys, religions and ages, hidden souls, who have heard the voice of eternal wisdom, obeyed that pure, perfect, upright, luminous law, testimony, statute and precept of love that converts the soul, gives wisdom to the simple, rejoices the heart, and enlightens the eyes; who, like the Centurion Cornelius, fear God, work righteousness; give alms; pray continually; who have received the baptism of the spirit, tho' they have not received that of water; who are contained in the mysterious sheet; whom God hath cleansed by his internal, all-powerful, universal grace, tho' they lived and died in the bosom of Paganism; who are to come at the last day, from the East and from the West, from the North and from the South, from China and Peru, from Lapland and Guinea, and sit down in the kingdom of Heaven with Abraham, Isaac, and Jacob; while the children of the kingdom shall be shut up in utter darkness; and in fine, who are to be sealed among the numberless multitude of all nations, kindreds, and languages, after that the angel has marked all the elect souls of the visible church. This no man can doubt of, that reads and understands the texts above-mentioned.

Here I see the Judaizing Christians and the Fatalistical doctors fall into a kind of frenzy, and cry out with rage; What? Is it possible that men of all sects, heresys and religions, can partake of the efficacy of our Saviour's death and sufferings; that souls lost in the bosom of Paganism, and Maho-

metism, can partake of the divine illuminations; and in fine, that men who authorized by their religion the most idolatrous, superstitious rites, the most inhuman sacrifices, and the most immoral practices, can be saved? I answer boldly, that, according to the doctrine of the Old and New Testament, and several primitive fathers, all these that are born, live, and die in ignorance of revealed religion, are and will be saved, if they are faithful to the internal operations of divine grace refused to none. All our doubts concerning this sublime doctrine will quite vanish, by the following considerations.

I. No errors of the understanding are damnable, but these which destroy the divine life in the soul, and which hinder the central conversion of the mind to its first principle, by the exercise of supernatural faith, hope, and charity explained in the first Part. All other speculative notions, how soever absurd and false, concerning the nature of God; his attributes and operations, are not damnable, tho' they may be dangerous. There never was in the wiser and true system of Paganism, any errors more monstrous, than these of the Predestinarian and Fatalistical doctors, concerning prescience and reprobation; irresistible grace, and free-will; original sin, vindictive justice and eternal pains. These, however, are not damnable; tho' their consequences be pernicious to incredulous minds, that take from thence occasion to disparage Christianity; yet, as these consequences are not perceived, nor maintained by the sectarys of this wild system, they do not destroy in them, the true love of God, nor the practice of the necessary, immediate and essential means of salvation. Our Saviour suffered while upon earth, some gross, specula-

tive errors in his disciples, who thought, till the descent of the holy Ghost, that his kingdom was to be temporal. We find in the first fathers, both Greek and Latin, many false ideas, about the Millennium, about prescience and predestination, about the nature of the soul and its propagation, all which absurd ideas were believed by some members, yea, great men of the church in primitive ages; because she was not yet become minute, in deciding about metaphysical questions, and speculative explications of the mysteries of faith. Nothing indeed contributes more naturally to the love of God, than high and noble ideas of his being and conduct: but the internal operations of divine grace upon the heart, which God alone demands, are independent of all these philosophical speculations. It is not the theoretical knowledge of the sublime truths of the Christian religion, that produce the love of God; nor is it the false, lame, and imperfect ideas, we have of these mysteries, that hinder true supernatural faith, hope and love; nor the exercise of prayer, mortification and self-denial, alone necessary to salvation. To convince us of this truth, we need but consider the poor ideas, that the most part of peasants, craftsmen, citizens, and even men of superior birth, in all sects of Christianity, have of the trinity and incarnation, of Paradise and original sin, of heaven and hell; of the divine attributes and Providence. What a strange, absurd and incoherent scheme would they give of these mysterys? we say the same of the errors and false ideas entertained among the upright, moral, devout Pagans, Turks, and heretics. God overlooks all these imperfections, and demands only the heart. All men are capable of love; and love is the end and consum-

mation of the law. God operates this pure love in all souls, that hear his inward inspiration, whatever be the errors of their understanding; providing these errors do not destroy in them, true, vital, saving faith, which is the cry of the soul to God, that he may destroy, purify and deliver it from its corruption; true supernatural hope, which is a continual aspiring to a celestial, pure, innocent future life, where all is conform to order; and true charity, which is the love of God for himself, and of all things for him. Now, that the Pagans felt the necessity, and had the knowledge of these three divine virtues, we shall very soon show.

2. Idolatry signifies properly and originally, representing invisible beings by visible images, and spiritual properties by sensible pictures. This cannot be a crime, since God himself has done so, in creating, which is essentially and properly a representation of God from without, by sensible pictures and images; and since he allowed corporeal representations and hieroglyphics, in the Jewish worship. The Iconoclastic Mahometan aversion for all images, statues, and similitudes of divine things, is an extravagant weakness unworthy of a philosopher. True criminal idolatry, is loving any thing more than God, as much as God; and without any relation to God. It is attributing to finite, what belongs to infinite; it is adoring and esteeming the creature for itself, without referring it to the Creator; it is, in one word, attaching ourselves to the image, the shadow, and the picture, without rising up to the original archetype. This is indeed damnable, and this sort of idolatry is as common among the Christians, as among the Pagans. All principles and practices, that favour this usurpa-

tion upon the rights of the divinity, are pernicious and damnable: but to pay subordinate homage to a creature, whom we look upon, as a friend of God; or to show an external respect to a sign, symbol, or statue that calls to our mind, the remembrance of God; is not idolatry, even tho' we be mistaken, in imagining that person or thing to be holy and sacred. This is an ignorance, and not an impiety; an error in fact, and not in right. We may say the same of the Pagan superstitions. Superstition is properly adding some external signs, symbols, and practices to sacred worship, that are not ordained by God. If these superstitions serve to excite divine sentiments, and do not encourage the false love of the creatures, nor contribute to favour the corruption of the heart, they are innocent mistakes, and no ways damnable abuses. Origen, Clemens of Alexandria, St. Justin Martyr, and many other Christian fathers, as well as several Pagan philosophers, such as Plutarch, Hierocles, Porphyry, Jamblichus, and Plotinus, give us quite other ideas of the Heathen worship, than some Greek and Latin authors, who judged of things by the outside, as men of wit, and imagination, without penetrating the allegorical sense of the symbols, and the primitive source of their institution. Superficial wits and unenlightened minds, to favour incredulity, may fancy, that the Pagans worshipped onions, crocodiles, serpents, beasts and insects; but the truly learned know, that all these sensible representations were originally symbolical and hieroglyphical. Mankind were never so stupid, ignorant and senseless, as to look upon vegetables, reptiles and insects, that are born and perish every day, as the supream uncreated and eternal es-

sence. They forgot, indeed, at last the thing signified, and stopt at the outward image, figure, and shadow; and all these who did so, were true idolaters; but who dares say, that all the Pagans, without exception, fell into the same crime? we have shown, that the contrary is plain, from the doctrine of the philosophers and wise men of all nations, religions, and ages; as also, that all the different names of the Pagan deities signify the same invisible, eternal, infinite Being; or attributes powers, and hypostases of the supream Being; and in fine, that all the principal rites, symbols, ablutions, purifications and initiations of the Pagan worship, were originally rays and emanations of the primitive, ante-diluvian, and Noevian religion; tho' in progress of time adulterated, degraded, and obscured. Tho' it be certain then, that the Pagan worship was full of material idolatry, yet all those that were present at it, were not idolaters. Thus, Naaman Prince of Assyria was allowed by the prophet Elishah to go to, and bend down in the temple of Rimmon, (a) because he referred to the God of Israel alone, the worship he performed therein, and so practised all the ceremonies of the Pagan religion, in the primitive spirit of their original institution. Thus, the Roman Centurion Cornelius frequented the Pagan temples, and was present at their idolatrous worship; but in simplicity of heart, he thought them of divine institution, and so referred all to the supream God; and therefore, even before his conversion St. Luke says, that he was a devout man, fearing God, giving much alms and praying continually. Thus, according to St. Augustin, Job and his friends were chosen vessels, tho'

(a) II. Kings. ch. v. 18, 19.

they were not outwardly circumcised, and in communion with the Jewish church. We are very far, then, from denying, or justifying the idolatrous, superstitious practices that were introduced by degrees into the Pagan worship. All we maintain is, that such is the almighty power of divine, universal grace, that it preserved all the upright good Pagans, that followed the attractions of the Father, the voice of eternal wisdom and the inspirations of the holy Ghost, pure and unstained from the contagion of their country, and the horrible abuses introduced into their religion. Whoever denies the possibility of these miracles, denies the divine omnipotence, wisdom and goodness, contradicts the express texts of Scripture already explained; and opens the sluices to the most impious incredulity, by making God partial, and so intirely dependent upon the outward means established, that he cannot operate without them.

3. One cannot read, without horror, the inhuman sacrifices offered up to Moloch by the Canaanites, to Saturn by the Phenicians, Carthaginians, Africans and the most part of the ancient Europeans, especially the Gauls and Britons; to Pachatamac by the Peruvians, to Vitziliputzly by the Mexicans, and to the first principle, under different denominations, by the most part of the Americans, even to this day. We are far from justifying these horrid abuses. All we pretend is, that divine grace might, and may preserve souls pure, upright and unstained amidst these execrable abominations. If the Pagans, from invincible ignorance, were really persuaded, that these sacrifices, were ordered by the supreme God; that the privation of life, was salutary to the

souls of the victims, and useful to all their family; or nation, they erred in believing what is false, but their submission to what they thought a divine command, was not damnable. I do not compare the odious immolation made by the Canaanites of their eldest sons, and most beloved children to the holy sacrifice offered up by Abraham of his only son Isaac, after an express command of God: but who dares say, that it is impossible, that there might have been, among the Pagans, some pious souls, that by invincible ignorance, and prejudice of education, acted from a full persuasion, that the supream God demanded of them such sacrifices. We are far from justifying these lamentable abuses, and horrid practices supported and encouraged by the priests, who are generally the same in all religions, the most corrupt, degenerate, cruel, and impious set of men: but still we maintain, that omnipotent grace, all watchful Providence, and the universal love God has for all simple, honest and upright minds, may preserve them spotless and innocent, amidst all the dangers, contagions, corruptions, and abuses introduced into their respective religions; inspire them to make a right use of these unjustifiable principles; and direct their minds so, that what is poison to some, may become salutary to others. Neither can it be said, that assisting at these inhuman sacrifices, renders men necessarily cruel, inhuman and barbarous; and that none can be present at them, without adopting these passions and sentiments. When the Jews believed that God ordered their legislator Moses, to destroy whole nations, ravage their countrys, and put all to death who opposed their conquests, were they inhuman, cruel, and void of all sentiments of com-

passion? we grant most willingly, that such inhuman sacrifices tend to make men cruel, barbarous and savage; that they are in themselves, horrible, impious, and unworthy of the Deity; but we do not speak here of the natural effects of this execrable worship; but of the supernatural effects, which divine grace may produce in chosen souls, who assist at them, from a false persuasion, that they are divinely commanded. Those souls may be in the same dispositions, as the Jews, when they became the exterminators of the nations. There is, I grant, no comparison betwixt the Pagan sacrifices, and the Jewish slaughters; because the first were encouraged by a false idea, that these sacrifices were agreeable to the Gods, whereas, the last were positive commands of God, proven to be such by the miraculous power entrusted to the Jewish heroes that executed these commands of the father of spirits, who ordered these slaughters and desolations of countrys, not from the little, narrow, bounded design of establishing the Jewish nation in these desolate countrys; this was too low a view for almighty wisdom and goodness; which always act from far higher and nobler principles; God makes use very oft of physical evil, sufferings and death to procure moral good, eternal happiness, and everlasting life to these that seem his victims. This is the sublime idea we ought to have of the conduct of Providence, mentioned in Scripture, with regard to the nations exterminated by the Israelites. Now, if the conviction was equal on both sides, in the Hebrews and the Heathens; the last that acted from a full, tho' false persuasion of the divine order, were as excusable as the first. It is not always the action that makes us criminal; but the

motive by which we act. In fine, are these Pagan sacrifices more odious in the sight of God, than these practised every day, by Christian princes and priests, who, under pretence of religion, converting their subjects, and subduing far distant nations to true faith, raise armies, and ramble from one hemisphere to another, to destroy Turks, Pagans and heretics, ravage their countrys, enslave their persons, burn, rack and torture their bodies; and notwithstanding of all these barbarities, preach, that they are agreeable sacrifices to the God of love and peace? We must not be startled at names, but examine things. Is it not a far greater inhumanity to sacrifice millions of our fellow creatures, in religious wars, than to immolate some dozens of men upon an altar? the only difference is, that the one is done in an open field, with military weapons and artillery; and the others in a temple, with a sacrificing knife, and sacerdotal instruments. As every soldier cannot be accused of inhumanity, when he obeys his sovereign, in going to such religious, impious wars, so neither can all the Pagans present at their inhuman sacrifices, be accused of approving them. The ambitious princes and butchering priests among the Christians and Pagans, that authorize such actions in religion, and order such practices in worship; must answer for it one day before the great tribunal: but the innocent souls that are present at these impious immolations against their wills, or from a false persuasion; that these sacrifices are ordered by God, or from an invincible ignorance of revealed religion, cannot be said to authorize them, nor will they be condemned for assisting at them.

4. It is certain, that pure and upright minds could not be

present at, nor partake of the abominable vices, which entered into the Pagan worship; they could not approve the impurities committed in the temples of Venus, nor the revelings practised at the feasts of Bacchus; they had, no doubt, a sacred horror at all these detestable crimes and abuses. They cried out against them, yea, some of them even suffered martyrdom to reclaim men from these horrid degradations. Such was Socrates; Dare we say, that he was the only sage among the Pagans, that rebuked and reproved the scandalous abuses authorized and tolerated by the Pagan priests? Moreover, ought we to look upon the crimes committed by the Heathens upon their solemn festivals, as essential parts of their worship? If this were so, what might not be said against Christianity? Did the most holy souls that ever were among the Christians, approve the debaucheries committed in the ancient, nocturnal pilgrimages to sacred wells, monuments and churches? Do pious and sober Christians justify the rantings and excesses, that the vulgar fall into, upon the most solemn feasts and holy-days of the church, in all sects and countrys of Christendom? Should we look upon these abuses and practices, as principles of the Christian religion? Since the different sects and contending parties of Christianity revile, impeach, and accuse each other with the highest injustice, and endeavour to make the abuses among their antagonists pass for principles, it is possible, that Christians in general may have judged too harshly of the Pagan practices, and endeavoured to make them pass for articles of faith, and vices authorized by their worship: if we compare the abominations committed at the feasts of Venus and Bacchus, with the de-

baucheries which happen upon the great festivals of the Christian church, we will find, that men of all nations and religions are much the same; but must we look upon these common abuses, as principles of the primitive Pagan or Christian religion. In fine, we shall suppose, that the natural cupidity of the Pagans, the impious trade of priest-craft, and the false politics of their princes, had authorized such practices; that the stupid ignorance, into which the vulgar Heathens fell, about the true sense of their allegories, made them believe, that they might imitate the incests, vices and passions, which the poets ascribed to the Gods; yet this does not prove, that the same God who preserved Job, Naaman, and Cornelius from the infection and abuses introduced into the religion of their country, tho' they were not members of the Jewish church, might not, and cannot to this day, preserve innumerable others from the same contagion, tho' they be not members of the Christian church. Is his arm shortned, and his power diminished? It is to these unknown souls hid in the bosom of Paganism, that we may apply these words of the Psalmist. (a) ' God covers them under the shadow of his wings; his truth is their shield, and their buckler; they are not afraid of the pestilence (of error) that walketh in darkness; nor of the destruction (of impiety) that wasteth at noon. A thousand fall at their side, and ten thousand at their right hand, for God gives his angels charge over them, to guard them in all their ways, and to bear them on their wings; lest they dash their foot against a stone. They tread upon the lions (of idolatry), trample upon the adders

(a) Psalm xci. 4, to 14.

' (of superstition), and the dragons (of impurity).' It is thus, that amidst the greatest pollutions, they remain unpolluted; and as the holy and pious minds among the Christians remain pure and unstained, notwithstanding of the scandals, impurities, vices, and odious crimes that prevail very oft among popes, prelates, priests and clergymen of all sects, denominations and communions; so the pious and upright souls, among the Pagans, are preserved pure and untainted, notwithstanding the abuses authorized by their priests and sacrificers. This is one of the miracles of Grace, that is to be manifested at the last day, ' when many shall come from the East, and from the West; from the North, and from the South, and sit down in the kingdom of heaven, while the children of the kingdom shall be shut out,' because of their real, formal idolatry and impurity, in preferring the creatures to God, and loving them more than God, tho' these nominal children of the kingdom, and members of the visible church were otherwise scrupulous observers of all the ceremonies, and sacraments of the Mosaical and evangelical law.

5. We must always distinguish, betwixt the internal state, sentiments, and lights, of the pure, simpler upright minds that lived and died in the womb of Paganism, and the speculative systems of religion, given by the incredulous wits, or the credulous priests among the Heathens. These two sorts of men have, without any connivance; and from very different motives, disfigured religion, and given very false notions of it, in all countries and ages. What strange ideas would an Indian, or a Chinese philosopher have of our holy religion, if they judged by the schemes given of it by our modern free-

thinkers and Pharisaical doctors of all sects? According to the odious and too vulgar system of these incredulous scoffers, and credulous scribblers, ' The God of the Jews is a most
 ' cruel, unjust, partial and fantastical being. He created, about
 ' six thousand years ago, a man and a woman, and placed
 ' them in a fine garden of Asia, of which there are no re-
 ' mains. This garden was furnished with all sort of trees,
 ' fountains, and flowers. He allowed them the use of all the
 ' fruits of this beautiful garden, but of one that was planted
 ' in the midst thereof, and that had in it a secret virtue of pre-
 ' serving them in continual health and vigour of body and
 ' mind; of exalting their natural powers, and making them
 ' wise. The devil entered into the body of a serpent, and sol-
 ' licited the first woman, to eat of this forbidden fruit; she
 ' engaged her husband to do the same. To punish this slight
 ' curiosity, and natural desire of life and knowledge, God
 ' not only threw our first parents out of Paradise, but he con-
 ' demned all their posterity to temporal misery, and the most
 ' part of them to eternal pains, tho' the souls of these inno-
 ' cent children have no more relation to these of Adam, than
 ' to those of Nero and Mahomet; since, according to the
 ' scholastic drivelers, fabulists and mythologists, all souls are
 ' created pure, and infused immediately into mortal bodies,
 ' so soon as the foetus is formed. To accomplish the barba-
 ' rous, partial decrees of predestination and reprobation, God
 ' abandoned all nations to darkness, idolatry and superstiti-
 ' on, without any saving knowledge or salutary graces; un-
 ' less it was one particular nation, whom he chose as his pe-
 ' culiar people. This chosen nation was, however, the most

' stupid, ungrateful, rebellious, and perfidious of all nations.
 ' After God had thus kept the far greatest part of all the hu-
 ' man species, during near four thousand years, in a reprobate
 ' state, he changed all of a sudden, and took a fancy for other
 ' nations, besides the Jews. Then he sent his only begotten
 ' Son to the world, under a human form to appease his wrath,
 ' satisfy his vindictive justice, and die for the pardon of sin.
 ' Very few nations have, however, heard of this Gospel, and
 ' all the rest, tho' left in invincible ignorance, are damned
 ' without exception, or any possibility of remission. The
 ' most of these who have heard of it, have changed only
 ' some speculative notions about God, and some external
 ' forms in worship; for otherwise, the bulk of Christians have
 ' continued as corrupt, as the rest of mankind, in their mo-
 ' rals, yea, so much the more perverse and criminal, that their
 ' lights were greater. Unless it be a very small, select number,
 ' all other Christians, like the Pagans, will be for ever damned;
 ' the great sacrifice offered up for them, will become void and
 ' of no effect. God will delight for ever in their torments and
 ' blasphemies; and tho' he can by one FIAT, change their
 ' hearts, yet they will remain for ever unconverted and uncon-
 ' vertible, because he will be for ever unappeasable, and ir-
 ' reconcilable. It is true, that all this makes God odious, a ha-
 ' ter of souls, rather than a lover of them; a cruel, vindictive
 ' Tyrant, an impotent, or a wrathful Demon, rather than an
 ' all-powerful, beneficent Father of spirits: yet all this is a my-
 ' stery. He has secret reasons for his conduct, that are impe-
 ' netrable; and tho' he appears unjust, and barbarous, yet
 ' we must believe the contrary, because what is injustice, crime,

‘cruelty and the blackest malice in us, is in him justice, mercy, and sovereign goodness.’

Thus, the incredulous freethinkers, the Judaizing Christians, and the fatalistical doctors have disfigured and dishonoured the sublime mysteries of our holy faith; thus, they have confounded the nature of good and evil; transformed the most monstrous passions into divine attributes, and surpassed the Pagans in blasphemy, by ascribing to the eternal Nature as perfections, what makes the most horrid crimes among men. The grosser Pagans contented themselves to divinize lust, incest, and adultery; but the Predestinarian doctors have divinized Cruelty, Wrath, Fury, Vengeance, and all the blackest vices. Is it any wonder, if the sober Deists, and profound philosophers reject the bastard schemes of Christianity, as incompatible with the divine perfections? It is much in the same manner, that the incredulous wits, and idolatrous priests, among the Pagans, degraded, adulterated, and transformed the original principles and emanations of the antediluvian and Noevian tradition: but there were still among them many chosen elect souls, that separated the pure from the impure, and practised the ceremonies of their external worship, in the true spirit of their primitive institution, by the pure efficacy of internal, universal grace.

6. In order to judge of the miraculous effects of these hidden operations of omnipotent, all-comprehensive grace, it would be necessary to have authentic records of the moral state of the human mind in all ages and countrys, since the fall: but we have few or none of such monuments left. No histories have been preserved of the numberless nations, that

covered the face of the earth; unless it be of the four great empires, which, however extensive, yet when compared with the rest of the habitable world, were but the smallest portion of our globe. Among these numerous nations, whose names are known to us, we have scarce any writings preserved, but of the Greeks and Romans. We have no original books left of the Assyrians, Indians, Medes, Persians, Scythians, Egyptians, Celtes, Gauls, and Britons, ancient Europeans, Africans, and Americans. Moreover, the historians, poets, orators, philosophers, and learned men of all kinds, are not always the men of the purest hearts and morals. They are, generally speaking, full of impure passions, wild imaginations, or false self-love; and so are not standards by which we ought to judge of the internal dispositions of souls hid in the croud, who cannot express, far less pen their inward sentiments. Tho', therefore, we had preserved all the numerous volumes lost by the burning of the ancient librarys mentioned in history, yet they would not discover to us the interior moral state of these pure, upright, and simple minds that make a good use of the speculative errors, material idolatries, and superstitious rites, to which they are exposed, by the invincible ignorance of revealed religion. He, that is the searcher of hearts and tryer of reins; He, before whom all things are naked and bare, has declared to us, That he is ' the lover of souls; ' that he careth for all; that he cureth all; that his wisdom ' flows forth into all nations, and makes friends of God; that ' his eternal Word enlightens every man that comes into the ' world; that the Lamb slain from the foundation of the ' earth died to save all; that he desires that all should be sa-

‘ved, and come to the knowledge of truth ; that he makes no
 ‘exception of persons ; that he is equally the God of all, both
 ‘Jews and Gentiles ;’ and therefore, that he denies to none
 the essential means of salvation ; For, otherwise, these Scrip-
 tural declarations of his universal beneficence would be hy-
 perbolical, fallacious, and illusory. This is a more faithful ac-
 count of the internal, hidden, moral state of mankind ; than
 all the histories and volumes that mortals can pen.

To prove this doctrine by authentic facts, almighty Pro-
 vidence has preserved such vestiges of divine light and virtue
 among the Pagans, and in the writings that have been saved
 from the shipwreck of antiquity, that no doubt can be made
 of the boundless extent of universal grace. This we shall de-
 monstrate from some fragments contained in the Greek and
 Latin authors, in the works of the primitive fathers of the
 church, and in the observations made by some travellers into
 Asia, Africa and America.

We begin first with the Chinese. Their original books
 speak very oft of the three necessary means of re-uniting the
 soul to God by contemplation, or prayer ; by the sacrifice of
 the passions, or mortification ; by humility, or self-denial. In
 the book CHU-KING, we find these expressions, ‘ The TI-
 ‘EN, or sovereign Lord of heaven produced all the nations
 ‘of the world, and reigns over them ; but he esteems virtue
 ‘alone. He makes no exception of persons, and loves them
 ‘only in so far, as they adore him attentively. We must ask
 ‘from him immortal life, he hears the prayers of the merci-
 ‘ful, but he destroys the wicked. MENG-TSEE, in com-
 ‘menting upon this sacred book, says, Truth, Justice and Cha-

‘ rity are the titles which make us approach to heaven, and
 ‘ which heaven alone confers. To watch over our heart, and
 ‘ to nourish our minds, is the true worship that heaven de-
 ‘ mands.’ We find in the same book CHU-KING, these admi-
 ‘ rable maxims, ‘ sovereign perfection consists in being re-uni-
 ‘ ted to the supream Unity. The soul was at first all luminous,
 ‘ but it was obscured at last. We must labour to restore it to
 ‘ its primitive light. Now it is only by destroying all false de-
 ‘ fires and self-love, that we can discover the celestial reason.’
 In the chapter KIANG-HIO of the same book CHU-KING,
 these words are found, (a) ‘ What is called reason, is pro-
 ‘ perly an attribute of TIEN, or of the supream God. The
 ‘ talents and the lights which he communicates to men, are a
 ‘ participation of this reason. What is called reason in the
 ‘ TIEN, is in man, virtue; and when he reduces it into prac-
 ‘ tice, it is called justice. Our own will and the corruption
 ‘ of the heart very oft darken this reason; when it is once
 ‘ obscured, the virtue of the heart is mixed and adulterated.
 ‘ When the internal virtues are no more pure, we soon aban-
 ‘ don justice from without; wherefore, the truly wise-man
 ‘ remains within himself, and piety rules all his conduct.’
 Here then is a state of perpetual, inward recollection. In the
 same book of CHU-KING, we find these words, ‘ To fancy
 ‘ that we have virtue, is to have very little of it. The study
 ‘ of wisdom consists in being very humble, as if we were in-
 ‘ capable of every thing; and yet be ardent, as if we could
 ‘ do all.’ In the book CHIKING, we read these words, ‘ The
 ‘ sovereign Lord said to VENWANG, or the prince of Peace,

(a) See father du Halles’ historical account of China vol. ii. page 276. &c.

' I love a pure and simple virtue like thine. It makes no noise,
 ' it does not dazzle from without. It is not forward, nor
 ' proud. In seeing thee, one would say, that thou hast no
 ' light, nor knowledge; but to conform thyself to my or-
 ' ders. The supream TIEN hates the proud, and loves the
 ' humble. There is not one instant, wherein I cannot of-
 ' fend TIEN; how then can we have one moment's joy in
 ' this miserable life? the august heaven loves only those who
 ' declare themselves lovers of justice, and virtue. Watch con-
 ' tinually over the least things. When thou art in the secret
 ' of thy house, do not say, None see me, for there is an in-
 ' telligent spirit that sees all. TIEN pierces into the bottom
 ' of the hearts, as light into a dark room. We must endea-
 ' vour to correspond to his lights, as a musical instrument per-
 ' fectly tuned. We must unite ourselves to him, as two mar-
 ' bles, that seem but one. We must receive from his hand,
 ' so soon, as he opens it. He enlightens us continually; but
 ' by our disorderly passions, we shut up the entry of our
 ' souls. TCHUCHI, in commenting upon these passages, says,
 ' That it is not sufficient to regulate the outward man, but
 ' that we must watch over the least motions of the inward
 ' man.' Here is great purity of heart, synonymous to inward
 ' recollection, and Christian vigilance. A commentator upon
 ' TCHUCHI, and one of his disciples defines thus the perfect
 ' sage, ' He is full of sweetness and condescension. He is hum-
 ' ble, and always ready to yield to others. One would say
 ' in hearing him, that he knows nothing and is capable of
 ' nothing. The sublimest virtues are founded upon humility;
 ' and there is no man so enlightened, as he that believes his

‘ lights very bounded.’ The book TUHIO wrote by Confucius, and commented on by his disciple TSENGT-SEE, speaks continually, ‘ of restoring in us that primitive light ‘ and purity, which the soul received from heaven, upon its ‘ first creation, which it has lost by sin, and which heaven alone ‘ can render to it, by its internal irradiations, and influences.’ The canonical books of China, and the most ancient commentators upon them, who lived long before the Christian aera, are full of such passages, in commendation of internal prayer, purity and humility, inward recollection, continual vigilance and true self-denial.

We have no books left of the ancient Indians, Persians, and Egyptians; yet we find some fragments of their moral doctrines among the ancients.

Strabo gives us a fine description of the Gymnosophists taken from Megasthenes, Nearchus, Onesicritus, Aristobulus, and others. (a) ‘ There are two kinds of philosophers ‘ among the Indians, the one called Brachmans, and the ‘ other Germans. The Brachmans excell, and their doctrines ‘ are more consistent. They have learned men to take a care ‘ of them from their birth, who come to the mother and infant on pretence of wishing happiness to both; but in reality to give them moral precepts for temperance. After their ‘ birth, different teachers succeed one another in the care of ‘ them, and still those more elegant, as they advance in years. ‘ These philosophers dwell in a grove with a small inclosure ‘ before the city; and live frugally, lying on mats and skins, ‘ abstaining from flesh and venereal pleasures, hearing good

(a) Strabo, Lutet. Par. typ. reg. 1620. p. 712.

‘ discourses, and communicating them to all willing to hear
 ‘ them. The hearer must neither speak, nor hawk, nay, nor
 ‘ spit; else he is for that day excluded the meeting, as intem-
 ‘ perate. Most of their discourses are concerning death. They
 ‘ imagine this present life, the infancy, as it were, of our be-
 ‘ ing; and that death is an entry to a truly happy life for
 ‘ those who philosophize: therefore they make the greatest
 ‘ preparation for it. They maintain that God who made and
 ‘ governs the world, pervades the whole. They compose fa-
 ‘ bles, like Plato, about the incorruptibility of the soul, and
 ‘ the judgments in Hades, all tending to piety and holiness.’

(a) ‘ Among the Bactrians and Indians, says Bardesanes,
 ‘ there are many thousands of those called Brachmans, who,
 ‘ according to their laws, and the tradition of their ancestors,
 ‘ neither commit murder, nor worship images, nor eat any
 ‘ animal food. They never taste wine; nor any strong drink;
 ‘ and share in no vice, but adhere to God.’

According to Porphyry, (b) ‘ The Gymnosophists are
 ‘ composed of two sects, the Brachmans, and the Samaneans.
 ‘ The Brachmans succeed one another by birth, in their di-
 ‘ vine philosophy, as well as the priesthood: but the Sama-
 ‘ neans are all elected, and consist of such as incline to philo-
 ‘ sophize in this way. Bardesanes the Babylonian says, the
 ‘ Brachmans are not subject to the laws of the state, and have
 ‘ no commerce with others. Some of these philosophers
 ‘ dwell on the mountains, and others on the river Ganges.
 ‘ Those on the mountains feed on fruit, and cows milk con-
 ‘ gealed with herbs; but these at the Ganges live on fruit

(a) Eusebii *praep. evang.* Paris 1628. p. 275. (b) *De Abstinencia* lib. 4.

only, that grows in great plenty along the river. The coun-
 try almost always produces new fruit and large quantities
 of wild barley, which they use when their fruit fails. They
 reckon it the utmost uncleanness and impurity to taste any
 other thing, or so much as to touch any animal food. This
 is their opinion. They worship the divinity, and serve him
 with true piety. Each in his own apartment, and in private
 by himself, spends the most part both of the night and day
 in prayers and hymns to the Gods ; for the Brachmans can-
 not endure to live in common. And if at any time they are
 obliged to it, they retire afterwards, and speak not for ma-
 ny days ; and fast very frequently. The Samaneans, we
 told, are elected. When any one is to be lifted in their so-
 ciety, he goes to the governors of the city, or village, and
 strips himself of all his wealth and possessions. He shaves all
 the superfluous ornaments of the body, puts on the robe,
 and immediately departs to the Samaneans, without speak-
 ing either to his wife or children, if he has any, or expres-
 sing the least regard for them. The king provides his chil-
 dren in the necessaries of life, and his friends take a care of
 his wife. The Samaneans live thus. They lodge without
 the city, and spend the whole day in discoursing about the
 Deity. They have houses and temples built by the king,
 in which there are stewards who receive some allowance
 from the prince to entertain all those who resort to that
 place. Their food is barley, bread, fruit and pot-herbs.
 When they enter the house, at the sound of the bell, every
 body else departs, and the Samaneans pray. After prayers,
 the bell rings a second time, and the servants give a plate of

' barley to each; for two of them never eat out of one dish.
 ' They give a few pot-herbs, or a little fruit to him who de-
 ' sires a variety. The meal is soon over, and each returns to
 ' his own apartment; and all of them live without either
 ' riches or wives. Both they and the Brachmans are held in
 ' so great a veneration by the rest of their countrymen, that
 ' the king himself often visits them, asks their advice, and in-
 ' treats their prayers in every publick calamity. Such are their
 ' views of death, that with reluctance they endure life, as a
 ' piece of necessary bondage to nature, and haste to set the
 ' soul at liberty from the body. Nay often, when in good
 ' health, and no evil to disturb them, they depart life, adver-
 ' tising it before hand. No man hinders them, but all reckon
 ' them happy, and send commissions along with them to their
 ' dead friends. So strong and firm is their belief of a future
 ' life for the soul, where they shall enjoy one another. After
 ' receiving all their commands, they deliver themselves to the
 ' fire, that they may separate the soul as pure as possible from
 ' the body, and expire singing hymns. Their old friends at-
 ' tend them to death with more ease, than other men their
 ' fellow-citizens to a long journey. They deplore their own
 ' state for surviving them, and deem them happy in their im-
 ' mortality.'

We should form a very high idea of the spirit of the Brach-
 mans, and the genius of their philosophy, were we to credit
 their conferences with Alexander the King of Macedon, as
 described by Palladius, St. Ambrose, and the anonymous au-
 thor on that subject. Though these are all romances, yet as
 they agree in the principal facts, they may be supposed to write

in character, and to represent these philosophers, according to the notion the world then entertained of them. (a) ‘ The Bragmans, says Palladius, renounce society, not from choice like the monks, but by the orders of God. They dwell by the river Ganges, and live naked following nature. They have neither beasts, instruments for husbandry, houses, fire, bread, wine, clothes, nor any thing else tending either to use or pleasure. They live in a pleasant, temperate, and beautiful climate. They know, and worship God. They pray incessantly, but cannot reason accurately concerning Providence. In prayer, they lift their eyes to heaven, and disregard the ceremony of turning to the East. They feed on acorns, wild herbs, and whatever else the uncultivated earth produces. They drink water, lodge in the woods, and make their bed on the leaves.’ In the same treatise, they are represented as addressing Alexander in the following terms, making their own life a contrast to his. (b) ‘ We Bragmans strengthen ourselves, by quelling the disorders within; we repose ourselves contemplating the woods and heaven; we listen to the melodious accents of the birds, and the sounding flight of the eagle; we clothe ourselves with leaves, live in the open air, feed on fruits, drink water, sing hymns to God, acquiesce in whatever happens, and hear nothing but what profits us.’ We have a specimen of their devotion in that short hymn of Dandamis to the supream Being. (c) ‘ Immortal Lord, I thank thee in every thing. Thou alone rulest over all, and richly suppliest all thy creatures with food.

(a) Palladius de Gentibus Indiae et Bragmanibus Lond. 1668. P. 7. (b) Idem, p. 15. (c) Idem, p. 39.

‘ Thou hast created this world, and still supportest it, waiting
 ‘ for the souls thou hast sent hither, that in a manner worthy
 ‘ of God, thou mayst reward the virtuous, and punish the
 ‘ disobedient to thy laws. Every just judgment is with thee,
 ‘ and at thy right hand is life eternal. Thou pitiest all men
 ‘ with everlasting goodness.’

There is, perhaps, no part of learning more buried in the ruins of time, and more difficult to be dug up again, than the whole of the Oriental philosophy; but especially that of the Magi. The only remains of it now extant have been transmitted to us by the Greeks; and that in a very imperfect and obscure way. We are well assured, that Pythagoras, and others of their great men, borrowed from it what they found for their purpose; but have so mixed it with their own philosophy, that it is often impossible to distinguish between them.

(a) Porphyry says it was a report in his time, that ‘ Pythagoras
 ‘ had received what concerns the worship of the Gods, and
 ‘ the other studies relating to the conduct of life from the
 ‘ Magi.’ (b) The same author cites Diogenes as asserting in his book on the wonders beyond Thule, that ‘ Pythagoras
 ‘ conversed with Zabratius and other Chaldeans at Babylon,
 ‘ who purified him from the pollutions of his former life,
 ‘ and taught him what things good men should abstain from.
 ‘ There he heard discourses concerning nature, and the first
 ‘ principles of all things.’ (c) Jamblichus says, ‘ He spent
 ‘ twelve years at Babylon, freely conversing with the Magi,
 ‘ was instructed in every thing venerable among them, and

(a) Porphyrius de vita Pythagorae, Kusteri. (b) Idem ibid. p. 15. (c) Jamblichus de vita Pythag. Kusteri. p. 15.

learned the most perfect worship of the Gods.' (a) In another place, he alleges, that Pythagoras had borrowed his divine philosophy, and the worship of the Gods, from the Chaldeans and the Magi.

Pliny ascribes to Zoroaster a life of great temperance in the deserts for twenty years (b). Plutarch informs us that he taught the Persians to offer to the God Oromasdes such sacrifices as were expressive of prayer and thanksgiving. (c). According to Suidas, the Magi among the Persians the disciples of Zoroaster were devoted to the study of philosophy, and the love of God. Xenophon says the Magi were appointed by Cyrus to sing hymns and sacrifice to the Gods every day (d). 'The Magi, says Clitarchus in Laertius, spend their time in the worship of the Gods, in sacrificing and prayer, as if they alone were heard. They condemn images, and especially those people who say the Gods are male and female. They discourse on justice' (e). Solon ascribes to them a hardy and frugal life (f). Philo says they search the works of nature for the discovery of truth, and are gradually initiated in the divine virtues (g). We are told by Serinus in Stobaeus, that the kings of Persia discoursed of 'piety before their sacrifices; of temperance, before drinking; and of valour, when about to war (h).' And we learn from Suidas, that no man could be initiated in the worship of the God Mithras, till he had given the strongest evidences, that he was holy, and superior to all the passions.

(a) Id. Ibid. p. 127. (b) Plin. lib. II. c. 42. (c) Plutarch de Isid. et Osirid.
(d) Xenophon Cyrop. lib. 8. (e) Laertius de vitis philosoph. edit. Menag. Amstel. 1692. p. 5. (f) Idem, ibid. (g) Philonis opera. Paris. 1640. p. 876. (h) Stobaeus p. 294.

The Eastern nations seem to have been much more fond of concealing their knowledge, than the Europeans. How far this was owing to the grave, slow genius of that people, and the form of their government, would be a curious enquiry. It is very certain, that the methods used to improve the sciences, and hand them down to future ages, were pretty much the same, through all the East. So far as we can judge of them, both from their ancient and modern history, they have been every way more uniform, and more consistent with themselves, than the rest of the world. Most of their learned pursuits were rather intended to preserve the doctrines of their forefathers, and transmit their traditions incorrupted through the pure channel of the initiated to the latest generations; than to new-model the sciences by the force of genius, or refine their ancient stock. Accordingly, we see the sciences were often confined to certain families; and not, as in Greece, communicated by public teachers promiscuously to every hearer. And hence it is, that the favourite principles of their ancient philosophy as described by the Greeks, continue to prevail in most eastern countries at this very day. Hyde, in his book *de Religione Veterum Persarum*, endeavours to show, that in the devoutest manner, the Persians ultimately worshipped the true God alone as the all-powerful former of heaven and earth, and excelled most nations of the world in piety, and the exercise of all the divine virtues. We may form an idea of their devotion, from the introduction to the Persian book called *Sad-der*, where the author addresses the supreme being in a few pious soliloquies. (a) ‘O God,

(a) Hyde *de relig. Vet. Pers.* cap. 33. p. 397.

‘ enlighten my heart ; I am poor, enrich me. I am fallen in-
 ‘ to a corner of obscurity, and sunk in numberless evils by
 ‘ vice. Free my heart from impurity, and direct me in my
 ‘ way. Remove evil far from me, and irradiate my heart and
 ‘ countenance with thy light. Let not vice gain the ascendant
 ‘ over my body ; but lead me by the hand, O my Creator.
 ‘ Wean my heart from avarice and ambition ; assist me by
 ‘ thy favour and beneficence. Make my soul capable of a
 ‘ secret, and open the gates of plenty before my face. O God !
 ‘ thou knowest my poverty : I am still in the net of vice and
 ‘ impurity. Rescue me from the snares of these furies ; for
 ‘ thou cherishest and forgivest me. O God ! thou art consci-
 ‘ ous of what I do, thou knowest my affairs, and all my se-
 ‘ crets. I have girt myself in the way of thy religion, and
 ‘ broke off all my dependance on the creature. I will trust in
 ‘ thee, O thou most just.’

The Chaldean oracles, which contain, as we have said, some fragments of the true genuine sentiments of the Orientals, represent piety and virtue, as the only proper steps for the soul’s ascent to her ancient abode. (a) ‘ Search thou the
 ‘ path of the soul whence she came ; or what way, after ser-
 ‘ ving the body, by joining work with sacred speech, thou
 ‘ shalt raise her again to the same state whence she fell.’ This oracle is thus explained by Pletho in his commentary. ‘ The
 ‘ Magi Zoroaster’s followers, with many others, believe the
 ‘ immortality of the human soul, and that she descended from
 ‘ on high to serve a mortal body, to labour with it for some
 ‘ time, to animate and adorn it as much as she can, and then

(a) *Oracula Magica Zoroastris cum scholiis Plethonis et Pselli, studio Opsopoci.*

' return again. The soul when above has several abodes, one
 ' luminous, another dark, and some filled with an equal mix-
 ' ture of light and darkness. Sometimes she sinks into the bo-
 ' dy from the luminous abode, and after a virtuous behaviour,
 ' returns again to the same place; but if evil, she retires to a
 ' worse place, in proportion to her conduct in life. There-
 ' fore the oracle says, " Search thou the path of the soul, "
 ' that is, the way that the soul fell; " whence, or by what
 " conduct," that is, of life, " after serving the body, thou
 " shalt raise her again to the same state, whence she fell," that
 ' is, in the same path, " by joining work with sacred speech."
 ' By sacred speech, he means piety; and by work, sacrifice.
 ' The oracle then says, that piety and sacrifice are necessary
 ' for the ascent of the soul.' In this our return to heaven, the
 oracle advises to lay aside all anxious passionate concern about
 life and death, and every thing else; and entirely deliver the
 soul to the conduct of supream Wisdom. ' Force not forth
 ' the soul, lest she depart with some incumbrance.' Accord-
 ing to Pfellus, ' This oracle orders man not to concern
 ' himself about the departure of the soul, or be solicitous how
 ' she leave the body; but to yield to the natural law of disso-
 ' lution. Anxiety about the dissolution of the body, and the
 ' departure of the soul, diverts and withdraws the intellect
 ' from superior concerns, and retards the perfect purification
 ' of the soul. Her departure is not absolutely free, but still en-
 ' tangled with some share of passion, if we are in the least
 ' concerned about our separation at the approach of death.
 ' One ought, says the Chaldean, to be anxious about nothing,
 ' except the superior illuminations, or rather, not even about

‘ these; but surrender himself to the angelical and divine
 ‘ powers that transport us to heaven, and follow God his
 ‘ leader without care or thought, after silencing the senses
 ‘ both of soul and body.’ At the same time, the oracle en-
 joins us a speedy return to our celestial Parent. ‘ Thou must
 ‘ haste to the light and splendors of the Father, whence thy
 ‘ soul was sent hither clothed with much intelligence.’ In ex-
 plaining this, Pletho says, ‘ The light and splendors of the
 ‘ Father are the luminous place of the soul, whence clothed
 ‘ with much intelligence it was sent hither. We must then
 ‘ haste back again to this light.’ It was understood in the same
 sense by Pfellus. ‘ Since the soul came down from God, let
 ‘ it return to him again, and ascend to the divine light. It
 ‘ came hither clothed with much intelligence; that is, when
 ‘ it descended into this earth, the Creator and Father implan-
 ‘ ted in it some remembrance of a more divine state, and by
 ‘ this it ascends thither again.’ They expressly declare that a
 true union with God, must arise from divesting the soul of
 every thing mortal. ‘ The human soul who has nothing mor-
 ‘ tal within her, will affectionately embrace God, and be whol-
 ‘ ly inebriated with him: then she boasts of her union with the
 ‘ mortal body.’ It is thus paraphrased by Pletho. ‘ The hu-
 ‘ man soul who has nothing mortal within her, by a strong
 ‘ union will affectionately embrace God her perpetual gover-
 ‘ nor, and resemble him as much as she can. Then she is al-
 ‘ together inebriated with God, and filled with divine virtues.
 ‘ Though then chained to a mortal body, yet she boasts of
 ‘ her union with it, that is, she is not ashamed, but rather ela-
 ‘ ted, as if she were so far subservient to the universe, as to

‘ unite things mortal to things immortal by man, and thus
 ‘ harmoniously to connect the whole.’ Pfellus understood it
 in the same light. ‘ The soul, says the oracle, embraces God,
 ‘ that is, forces the divine fire into herself by her immortality
 ‘ and purity. Then she is wholly inebriated, that is, filled
 ‘ with a superior life and illumination, and, as it were, tran-
 ‘ sported out of herself.’

The modern Persians and Turks, have the grandest and noblest ideas about internal piety, true self-denial, and self-annihilation before God; as appears from the following extracts out of some of their principal writers, as translated by Herbelot in his *Bibliothèque Orientale*.

‘ Prayer conducts us the half of the way to God, fasting
 ‘ leads to the very gate of his palace, and charity gives admis-
 ‘ sion (a). Those who persevere in prayer, are truly in quest
 ‘ of God; and shall infallibly be united to him. This is to
 ‘ seek his face (b). But he from whom God conceals him-
 ‘ self, can have no knowledge of him. Till he lift the veil
 ‘ that covers his countenance, no creature can remove it; and
 ‘ though the whole universe should serve as a veil to hide him,
 ‘ they to whom he unveils himself can have nothing to fear
 ‘ (c). Those who shall perform all their actions in the pre-
 ‘ sence of God, those who are constant in prayer, those who
 ‘ bestow their goods on the poor, and those who return good
 ‘ for evil, shall all have a sure abode in heaven (d). Ask of
 ‘ God neither riches nor honours; but petition him for puri-
 ‘ ty of mind, that thou mayst seek nothing but him. A true
 ‘ purity of mind makes our indifferent actions, good; and

(a) Abdalaziz. (b) Abou-Jacob Nehergionzi. (c) Aboul-Hassan. (d) Afoh.

‘ without it, our best actions become evil (a). No company
 ‘ is more closely attached to us than self-love; it almost never
 ‘ forsakes us, though none more blind and ignorant (c). It
 ‘ is easier to root out, and carry off a mountain with the point
 ‘ of a needle, than to tear away pride, and vain-glory from
 ‘ the heart of man (c). The fruit of temperance and of ab-
 ‘ stinence from worldly things, is the peace of the soul, as hu-
 ‘ mility is the source of love to God and benevolence to men
 ‘ (d). We seek the world to acquire one of these three things,
 ‘ honours, riches, or pleasures. But he who lives retired from
 ‘ it, acquires honour; he who is content with what he has,
 ‘ is rich; and he who despises the world, and is no way con-
 ‘ cerned with it, has found his repose. All the things that
 ‘ subsist in the world can only make a noise, and cause trouble.
 ‘ Fly and make thy retreat into the kingdom of self-annihila-
 ‘ tion, and there thou shalt find rest. Can the judicious man
 ‘ be so ignorant, as to spend the whole of life in a useless at-
 ‘ tachment to the world? suppose thou wert possessed of
 ‘ whatever the world has most grand, shall it not one day eva-
 ‘ nish? And shall not that fatal day declare to thee, that dust
 ‘ and ashes is thy only foundation, and thy last abode. Its
 ‘ best gifts are but vanity, and the mere phantom of a dream
 ‘ (e). Affliction from the hand of God should not bear the
 ‘ name. Happy is that affliction, and happy he who endures
 ‘ it, when it comes from on high (f). With patience bear
 ‘ poverty, O my soul, if thou expectest from God a recom-
 ‘ pence without end. Wait incessantly at the gate of his good

(a) Estecamah. (b) Abou-Hamzah al-Babeli. (c) Abou-Haschem. (d) Bu-
 zurgi. (e) Dunia. (f) Caschi.

' pleasure; and he will at last open to thee that of his richest
 ' treasures. A religious poverty is the privation of every thing;
 ' and that glorious surrender to God, with which he favours
 ' the most perfect. We must be robbed of all our goods, and
 ' must annihilate the soul, before we can arrive at him who
 ' alone possesses all things (a). Those who regard themselves,
 ' and live for themselves, are always in danger of losing them-
 ' selves by a multiplicity of objects; but those who entirely
 ' forget themselves, are found in unity with God. Boldly
 ' destroy whatever is ascribed to your own powers; and enter
 ' the royal path of self-denial. By treading in this, where we
 ' see nothing, we at last reach that sacred retreat, where we
 ' behold God alone (b). The saints are those who are most
 ' united to God, and consequently enjoy his intimate pre-
 ' sence. They are enemies to themselves in this life, and be-
 ' come the friends of God in the next. By their outward be-
 ' haviour, they lead us to an observance of the law; and by
 ' their inward conduct teach us self-denial, and a detach-
 ' ment from all terrestrial things. They began their career
 ' before all ages, and have laboured for nothing, but eternity.
 ' During this life, they never forsook the gate of the sacred
 ' palace of the divinity; and are at last entered in. They have
 ' wiped out of their heart and mind, all the traces of pride
 ' and hypocrisy. They have trod in all the paths of the Dei-
 ' ty; though, from weakness, they seemed unable to walk.
 ' They beheld the secrets that God imparted to them, and
 ' kept a religious silence. They receive two beautiful presents
 ' from the hand of God: in this world, they understand; in

(a) Fakir. (b) Fadhail.

‘ the other, they comprehend: in this, they have the joy of
 ‘ fighting and victory; in the other, the light of glory and re-
 ‘ ward: here below, they possess purity and perseverance;
 ‘ and on high, they enjoy the presence of God, and his
 ‘ divine essence (a). The true marks of the good man in this
 ‘ state, are tenderness of heart, hatred of the world, a distrust
 ‘ of one’s self, and of the creatures, and modesty: on the
 ‘ contrary, the marks of the bad man, are hardness of heart,
 ‘ a love of the world, a great confidence in himself and in
 ‘ the creatures, and impudence. When a man begins to learn,
 ‘ and to taste the truths of God, and the internal life, he on-
 ‘ ly labours to recollect and examine his heart: but when he
 ‘ is further advanced, and more instructed in the science, his
 ‘ own heart is a veil that hinders him to see. In the beginning,
 ‘ he always sees God in his own heart; but at last, his heart
 ‘ becomes the veil, under which God conceals himself. The
 ‘ eye was given us to view the wonders of the Deity’s power,
 ‘ and the ear to hear the instructions of his wisdom. The
 ‘ man who applies not his eyes and ears to divine truth, be-
 ‘ comes blind and deaf, or rather falls into a state that is far
 ‘ worse. The ear that is always attentive to God, never hears
 ‘ a voice that speaks not of him. The eye that is disposed to
 ‘ receive his light, views not the least atom, but as a mirror
 ‘ to represent its best Beloved. This friend is God, whom we
 ‘ cannot dispose of as we please, when we have once lost him
 ‘ by the bad use of our liberty; nor can we any more recover
 ‘ his favour by our own strength, when deprived of it by our
 ‘ own fault (b). We must absolutely renounce an attachment

(a) Aulia. (b) Cadha.

' to our own light, which is a manifest impiety, and self-ido-
 ' latry: since after we have gone the round of all other be-
 ' ings, we shall find, that there is properly no other true light,
 ' but God alone (a). I serve God by love, and I cannot but
 ' serve him. We must serve him independent of all fear and
 ' hope, with the love of a friend: for he regards us with the pure
 ' love of benevolence (b). The first mark of the servants of
 ' God is patience, to endure with composure the affronts and
 ' calamities of life. The second is justice, to be sincere in their
 ' words, and straight in their actions, according to the law
 ' they profess. The third is obedience, to observe the com-
 ' mandments, and respect the word of God, both in private
 ' and public. The fourth is generosity, liberally to distribute
 ' the goods they have lawfully acquired, to those who deserve
 ' them. The fifth and last is prayer. Thus the servants of
 ' God must be patient, to support themselves under the ri-
 ' gours and austerities of life: just, to follow exactly the path of
 ' perfection, to which they are called by the will of God:
 ' obedient in the ways that conduct to God, that they may
 ' constantly walk in his presence without defect: liberal, to
 ' give and sacrifice to God, not only all their external goods,
 ' but the strongest attachments of nature, by the effects of
 ' pure love: given to prayer, that they may implore pardon
 ' for their least faults, and never indulge a regard for any
 ' thing else than God. Hence it appears, that patience which
 ' comprehends repentance, is the first step in the spiritual life:
 ' justice succeeds, and begins to clothe us with the divine vir-
 ' tues and perfections. By obedience we cut off all our ten-

(a) Din. (b) Fodhail.

' dencies to corrupted nature. Generosity that bestows all,
 ' gives us what perfection is necessary to be agreeable in the
 ' eyes of God: and, in fine, the pardon we implore for our
 ' smallest crimes, keeps us always in a true humility of mind.
 ' This humility must lead us to an annihilation in the unity
 ' of God. Then we know perfectly that we are nothing; and
 ' by this knowledge, we confess that God is all. The most
 ' sublime knowledge of God can never arise in our souls, till
 ' all the ideas we have of ourselves and our powers, are anni-
 ' hilated in our eyes. The rays of divine light can only pro-
 ' ceed from our self-denial and annihilation; and by these
 ' rays alone is the heart renewed, and the affections changed
 ' (a). I have given thee, O God, all that I possess, and have
 ' engaged myself to be thy servant. But though I have made
 ' a surrender of myself, and whatever was most dear, I de-
 ' clare that I have done so, by the pure motives of divine love
 ' (b). When I retire into myself, I see nothing in the uni-
 ' verse more vile and miserable; but when I ascend to thee,
 ' I cannot believe there is any thing in the world, more grand
 ' than myself. In the first state, I continue dull and low; in
 ' the second, I become inebriated and transported (c). Thy
 ' friend, O God, has no view to any other advantage in this
 ' world, than to praise thee; and pretends to nothing in hea-
 ' ven, but the enjoyment of thee (d). One man will demand
 ' of thee, the enjoyment of Paradise, and its delights; ano-
 ' ther, a deliverance from hell and its pains: for me, I ask,
 ' neither the one, nor the other. My sole desire is, that thy
 ' will be accomplished in me. If thou shalt be pleased with

(a) Ebad. (b) Ahemed Ben Jahia. (c) Arefi. (d) Aulia.

' me, both in this world and the next, I have my desire, and
 ' resign all the rest into thy hands (a). Thou menacest me
 ' with a separation, that will for ever deprive me of thy pre-
 ' sence. Do with me what thou plearest, providing I am not
 ' for ever deprived of thee. There is no poison more bitter,
 ' none more mortal: for what can the soul do that is separated
 ' from God, but languish in disquiet, and be tormented with
 ' a perpetual agitation? A hundred thousand deaths the most
 ' cruel may be borne: they can have nothing so terrible, as the
 ' privation of thy divine countenance. The acutest maladies,
 ' nay all the evils of a whole age joined together, are nothing
 ' to me, and appear incomparably more easy, to be borne,
 ' than the least distance from thee. The smallest separation
 ' from thee renders our land barren, infects and dries up our
 ' waters; what then would it be, were it eternal? without it,
 ' the fire of hell could not burn; and by it only is it made so
 ' ardent. In fine, it is thy presence alone that supports us,
 ' and loads us with every good thing; and thy absence is the
 ' cause of all our ills (b). The man never dies, O God, who
 ' lives but for thee: a thousand times happy he then, whom
 ' thou animatest by thy spirit' (c).

The Egyptian contemplatives and philosophers had also
 the same ideas. In the encomium of Busiris, Isocrates praises
 the Egyptians for their superior sanctity; and Herodotus extolls
 them as far more addicted to the worship of the Deity, than
 the rest of mankind. Hence they are celebrated by the oracle
 of Apollo as the first who opened up the steep and difficult
 ' way to the Gods (d). We find the following sentiments

(a) Gennah. (b) Gehennim. (c) Haiat. (d) Euseb. Praep. evang. lib. 9 c. 10.

in Jamblichus who gives us a long detail of their religious worship. ' Illumination by prayer discovers itself, and operates of its own accord, without any constraint: it manifests it self by a divine energy and perfection, and as far exceeds the voluntary motions of our will, as the divine desire of the supream good, surpasses a life of choice. By this desire, the Gods plentifully dart forth their light, are benevolent and propitious to their votaries, recall their souls to themselves, procure them an union with themselves, accustom them even while in the body to forsake body, and lead them around their eternal and intelligible source. In the contemplation of blessed visions, the soul assumes another life, operates in another manner, and justly esteems itself no longer man: it often exchanges its own life for the most blessed operation of the Gods (a). For the Gods are immediately present with, and united to all those who make the least approaches to them (b). It is impossible to discourse of the Gods without their aid; much less can we perform divine works without them. The human race is mean and weak, sees but a small way, and is naturally possessed of nothingness. There is one remedy for its inherent error, confusion and inconstancy, to admit as much of the divine light as possible. He who shuts out this, acts the same part with those who produce a soul from inanimate objects, or create intellect from things void of understanding: for without a cause, he produces divine works, from things not divine (c): God is all, can do all, hath filled all with himself, and he

(a) Jamblichus de myster. Egypt. edit. Gale pag. 22. (b) Idem, pag. 27. (c) Idem, pag. 84.

' alone is worthy of regard, dignity, praise and divine ho-
 ' nour. Human nature is deformed, of no account, and a
 ' mere trifle when compared with the divinity (a). Man con-
 ' templative and intelligent, when formerly united to the vi-
 ' sion of the Gods, became another soul fitted for the human
 ' shape, and thus fell under the chains of fate and necessity.
 ' We must consider what way we can set ourselves at liberty
 ' from these chains. There is none other but by the know-
 ' ledge of the Gods. The idea of happiness is the knowledge
 ' of what is good; as the idea of evil is the forgetfulness of
 ' good things. The one is the knowledge of the father; the
 ' other is a departure from him, and a forgetfulness of the
 ' super-essential, self-sufficient Father God. The one pre-
 ' serves true life, leading back to the father of it; the other
 ' leads man downwards to instability, and a perpetual flux.
 ' The sacred and divine gift of happiness, is called the gate
 ' to the Creator of the universe, the court and residence of
 ' the supream Good. By its power, it first gives a degree of
 ' sanctity to the soul much more perfect than that in the bo-
 ' dy; and then disposes the intellect for the participation and
 ' vision of the supream Good, and frees it from every thing
 ' contrary to it, and unites us to the Gods the givers of all
 ' good. After it has united the soul to particular parts of the
 ' universe, and to the universal divine powers diffused through
 ' it, then it introduceth her to, and placeth her in the univer-
 ' sal Creator, sets her free of all matter, and unites her to the
 ' eternal Logos alone. It unites the soul to the self-begotten,
 ' self-moved, all-sustaining, intellectual, universally adorning,

(a) Idem, pag. 85.

‘ elevating to intelligible truth, self-perfect, the forming, and
 ‘ other creating powers of God; so that the soul is perfectly
 ‘ fixed in their operations, contemplations, and creating
 ‘ powers. At last, it places the soul in the universal creating
 ‘ God. This is the end of the sacred Egyptian religion (a).’

We come now to the ancient Greeks, and especially the Orphic, Pythagorean, Platonic, and Stoic morality. St. Justin Martyr has preserved to us a most admirable fragment of Orpheus, which runs thus, (b) ‘ Respect the divine Word,
 ‘ adhere to him continually. Adore this God and Sovereign
 ‘ of the world.’ Is not this recommending continual prayer and adoration in spirit and in truth?

Hierocles, who gives us an abridgment in his Golden verses, not only of the Pythagoric, but of the Chaldaic, and Oriental philosophy, speaks thus, (c) ‘ Philosophy is the purification and perfection of human life. It is purification from
 ‘ sensual folly, and the mortal body. It is perfection, because
 ‘ it restores the soul to its primitive happiness, by leading it
 ‘ back to the divine image. These are best accomplished by
 ‘ virtue and truth, the one banishing the excess of passions,
 ‘ the other procuring the divine image, to those who are candidly disposed to receive it. We must first become men and
 ‘ then Gods. The civil virtues render a man good, but the
 ‘ knowledge that leads up to divine virtue divinizes him. The
 ‘ death of a rational being is its ignorance of, and absence
 ‘ from God, which are attended with an unbounded insurrection of the passions. When we are ignorant of what is

(a) Idem pag. 176. (b) S. Justin. Martyr. cohort. ad Graecos pag. 15. edit. Lutet. Paris. 1615. (c) Hierocl. edit. Cantab. pag. 8, 10, 16, 22.

' good, we become necessarily slaves to what is bad ; and it is
 ' impossible to free ourselves from them, otherwise than by
 ' converting ourselves to the pure spirit, and to God by recol-
 ' lection.' Here is the continual necessity of divine grace and
 spiritual, mental prayer. Hierocles continues thus, ' Thou
 ' canst not honour God by giving any thing to him, but by
 ' becoming worthy to receive from him ; for, as the Pytha-
 ' goreans say, thou wilt honour God best, if thou resemble him
 ' in the mind. Whoever honours God, as a being that needs
 ' any thing from him, forgets, that by this, he fancies himself
 ' superior to the Deity. The expence of offerings is no honour
 ' to God, unless they are offered with divine sentiments. The
 ' gifts and sacrifices of the foolish, are but fuel for the fire ;
 ' and their consecrations an occasion of sacrilege: but the di-
 ' vine inspirations, when sufficiently attended to, unite us to
 ' God ; for what is like, must necessarily tend to its like. Hence,
 ' the wise man alone is called the priest, and the beloved of
 ' God, who alone knows how to pray: for he alone knows
 ' how to honour, who, first of all, offers himself a sacrifice,
 ' forms his soul an image of the Deity, and prepares his intellect
 ' for the reception of the divine light. . . . God has not upon
 ' earth a more proper habitation, than a pure soul ; and Apollo
 ' says, I rejoice in pious mortals, as much as in heaven. The
 ' same Apollo said of old to one that sacrificed hecatombs,
 ' but not with a pious mind, and who asked the God how he
 ' had accepted his gifts. " The barley cake of the famous
 " Hermion, was more acceptable to me ;" to show, that he
 ' preferred the meanest offering to all this profusion, because
 ' it was not adorned with a pious mind. With this, all things

‘ are acceptable to God, and without it nothing can please
 ‘ him. That man is truly pious, who, with divine science, offers
 ‘ his own perfection, as the best worship, to the cause of all
 ‘ good ;’ here is the highest act of disappropriation, which hin-
 ders us from falling into the sin of the devils, by a self-compla-
 cency in our own virtues and perfections, as if they were our
 own productions and efforts. Hierocles speaks thus of afflictions
 and crosses, (a) ‘ All such afflictions, as render life painful
 ‘ to us, by hurting the body and diminishing our fortune, are
 ‘ effects of the divine judgment. We ought to bear them with
 ‘ meekness, considering their causes, and, as much as possible,
 ‘ converting them to our advantage. Thus, we render ourselves
 ‘ worthy of the divine blessings; by the highest virtue; but if
 ‘ any one is not yet capable of such a sublime perfection, let
 ‘ him attain to political blessings, by a middle virtue....’ In ano-
 ther place, he adds, ‘ we ought to bear the accidents of life
 ‘ with meekness, and mitigate them, as far as is possible, by
 ‘ reasoning about their causes with unprejudiced thoughts,
 ‘ persuaded, that since there is a Providence, the good man
 ‘ is not neglected, tho’ he carries on him the marks of the
 ‘ former displeasure of God. For by the possession of virtue,
 ‘ he avoids the greatest pain of afflictions, and finds out their
 ‘ cure, which consists in bearing them without uneasiness, as
 ‘ the best remedies.’ The same author exhorts thus to an
 examination of conscience every morning and every night,
 and to preserve the divine presence, during all the day. (b) The
 ‘ Pythagorean verses order us every day to examine, judge
 ‘ and pass sentence upon ourselves, that by perpetual remem-

(a) Hierocl. pag. 90. 102. &c. (b) Id. pag. 154. 158. 160.

' brance, the understanding may be preserved free from error,
 ' and that each night, when we go to sleep, upon finishing the
 ' actions of the day, we may bring them before the tribunal
 ' of conscience, and make the examination of our dispositi-
 ' ons, a hymn on our beds, to almighty God. Wherein have
 ' I transgressed? what have I done? what part of my duty has
 ' been unperformed? Thus, shall we regulate our life by the
 ' rules given us, making reason agree with the pure spirit,
 ' and the judge with the lawgiver. God has appointed this
 ' pure, unbyassed reason as our guardian, our tutor, and
 ' our teacher to judge every day's actions, and receive sen-
 ' tence of approbation or condemnation from ourselves.
 ' When the soul reads thus, as in a book what it has done,
 ' and judges with its eyes fixed on the eternal law, as an
 ' exemplar; such a daily examination renders those who
 ' use it, images of the divinity, training them to the beauty of
 ' virtue. . . . It is easy to regulate human life by the use of
 ' right reason, when we convert ourselves intirely to contem-
 ' plation.' The same author speaks thus of the internal pu-
 ' rification of the soul, (a) ' The man who has thus separated
 ' himself from a brutal life; purified himself, as much as
 ' is possible, from the excess of passions, and by this becomes
 ' a man, of a wild beast, shall become a God from a man, as
 ' far as it is possible for a man to become a God. . . . That
 ' we may have all the powers of the rational soul intent upon
 ' the precepts of virtue, Pythagoras requires meditation from
 ' that part of us, which is by nature fitted for contemplation;
 ' labour from that part which preserves and practises the

(a) Ibid. 162. 170. 172.

' things meditated upon, and love from that part which is a
 ' lover of beauty ; that so from all these three, we may get the
 ' possession of what is really good; together with the inviolable
 ' observation of the eternal law; and that love for it which is
 ' congenial to us. These are attended with a divine hope in-
 ' troducing the light of truth, and these things lead us in the
 ' footsteps of divine virtue, make us resemble God, and give
 ' us a true knowledge of the creatures. To consider all things
 ' as they ly in God the Creator, leads us to the summit of
 ' divine science, which is always accompanied with a resem-
 ' blance to God.' Hierocles shows afterwards, that all these
 virtues cannot be practised, nor produced by our own efforts
 and activity, for he adds, ' Tho' the choice of virtue is in our
 ' own power, yet since we have this very power of chusing
 ' from God, we absolutely need from him a co-operation and
 ' accomplishment of our desires. Our own endeavours re-
 ' semble a hand stretched out for the reception of virtue.
 ' What is done by God in us, resembles the action of him
 ' that gives ; it is our part to receive, and search after what is
 ' beautiful; and God's to discover to the right enquirer. Now,
 ' prayer is the medium between our receiving and God's gi-
 ' ving; for thus we adhere to the cause, which gives both be-
 ' ing and well-being. How can one receive happiness, unless
 ' God give it? And can a God whose nature is bounty give it
 ' to one, who has his desires in his own power, and yet asks
 ' not? That we may not make our prayer by the mouth on-
 ' ly; but strengthen it by action, let us not confide in our own
 ' activity alone; but by action pray for the co-operation of
 ' God, and adapt prayer to action, as the form to the sub-

stance. The simple knowledge of what is beautiful is not
 capable to set us right, without the operation of God. We
 ought not to satisfy ourselves with the bare words of prayer,
 without adding something to procure what we desire. Other-
 wise, we shall either pursue a virtue without God, or a pray-
 er without works. The one of these, as it is without God,
 destroys the essence of virtue; the other, as it is indolent,
 takes off the activity of prayer; for how can any thing be
 beautiful, that is not done according to the divine law? And
 how is it possible for that which is done according to this
 law, not to want God's assistance? For virtue is the image
 of God in the rational soul: now, every image wants an ex-
 emplar for its production; and we cannot acquire this image,
 unless we look to that object, by resembling of which, we
 shall acquire the beautiful. Those that aspire after active
 virtue should pray, and when they pray, be active to obtain
 what they pray for. They should do this by looking to
 what is Godlike and shining, and vigorously pursue wis-
 dom, at the same time, adhering to the first cause of all
 good. This Tetractys, the fountain of eternal nature, is the
 eternal cause of all, not only of being, but of well-being
 which diffuses its native goodness thro' the whole universe,
 like a pure intellectual light. (a) There is nothing in life,
 which does not furnish occasion to the evil of the inconfide-
 rate man, who is enclosed all around with vice of his own
 choosing. By not looking up to the divine light, nor incli-
 ning to hear what is truly good, he sinks into mortal passi-
 ons, and is tost about in life, as in a tempest. The only de-

(a) Hierocl. *ibid.* pag. 192. 194.

‘ livery from these evils is a conversion to God by opening
 ‘ the eye and ear of the soul, for the reception of divine
 ‘ goodness. In this alone consists the safety of the soul; the
 ‘ purgation from mad discord, and the revocation of our ban-
 ‘ nishment from God. (a) We can only cure our tendency
 ‘ downwards, by the powers that lead upwards; by a ready
 ‘ submission to God, by a total conversion to the divine law,
 ‘ and a voluntary subjection to its eternal precepts. He that
 ‘ is eager for true happiness, must turn to God, as to a father,
 ‘ for God is the Creator of all, but the Father of the good.
 ‘ (b) The end of the Pythagorean discipline is to be all over
 ‘ wings, for the reception of the divine good, that when the
 ‘ time of death comes, we may leave behind us upon earth the
 ‘ mortal body, and putting off its nature, become champions
 ‘ in the combats of wisdom, ready girt for our heavenly jour-
 ‘ ney. Then we are restored to our primitive state, and deifi-
 ‘ ed, as far as it is possible for men to become Gods. This is
 ‘ the most beautiful end. This, says Plato, is the great com-
 ‘ bat, the great hope, the most perfect fruit of philosophy.
 ‘ This is the greatest work of the mystic art, to raise and fa-
 ‘ miliarize us to things really beautiful, to deliver us from the
 ‘ labour here below; as from a subterranean cave; to exalt
 ‘ us to the ethereal splendors, and settle us in the islands of
 ‘ the blessed. The reward of deification is reserved to those
 ‘ who walk by such precepts. Themis cannot receive into
 ‘ the rank of the Gods any one who is not possessed of truth,
 ‘ and virtue in his soul, and of purity in his spiritual vehicle.
 ‘ He that becomes thus pure is restored to all his ancient pri-

(a) Ibid. pag. 204. (b) Ibid. pag. 226.

‘vileges; reinstated in his primitive condition, sees the beauty of eternal order, and discovers the Creator of the universe. Having at last, after purification, become what these heroes always were, who never fall into corruption, he is united to the whole, and elevated to God himself.’

Heraclitus, another Heathen philosopher, who lived near 500 years before the Christian aera, speaks thus; (a) ‘I have also had my difficult labours and conflicts, as well as Hercules; I have conquered pleasures; I have conquered riches; I have conquered ambition; I have subdued cowardice and flattery: neither fear nor intemperance can controul me; grief and anger are afraid of me and fly away from me. These are the victories for which I am to be crowned not by Eurystheus, but as being made master of myself by the Gods, who dwell in me.’ For he was persuaded that the Gods dwelt in him and with him. Hence, Aristotle recordeth of him, that when some passing by had espyed him sitting in a smoaky cottage, he bespoke them after this manner, ‘Come in, I pray, for here the Gods dwell.’ The same philosopher seems also to have lived in a continual exercise of supernatural hope, ‘this body shall be fatally changed to something else, but my soul shall not die nor perish; but being an immortal thing, shall fly away mounting upwards to heaven. These ethereal houses shall receive me, and I shall no longer converse with men, but Gods.’

In the collection Stephanus has given us of the philosophical poets, we find this hymn of Cleanthes which is truly divine. (b) ‘Hail! great king and Father of the Gods, who

(a) Heraclit. epist. ad Hermadorum. (b) Cleanthes apud Stephan. poem. philosophica. See Mr. West's poetical translation, published since the author's death.

‘ hast many names, but art one sole omnipotent virtue, Jupiter author of nature who governest all by thy wisdom. Allow all mortals to call upon thee, for we are all thy off-spring, and as it were, the image and echo of thy eternal voice or Word. I will sing to thee, and exalt thy power without end. Thou directest all by an unerring law, and so collectest into one all good, tho’ now mixed with evil, that from thence will result at last an eternal and universal order. Ah! how miserable are we to be ignorant of this universal law, which if we obeyed, it would make us live a good and happy life, and hinder us from being precipitated into all sort of crimes and passions? O Jupiter, give us wisdom, and take away the foolish mind from unhappy mortals, that so they may sing thy praises; for no greater gift can be bestowed on mortals nor immortals, than to sing thy immutable, universal law with eternal hymns.’

Plato is full of the same divine maxims. The design of all his theology is to give us noble sentiments of the Deity, to show us, that souls were condemned to animate mortal bodies, only in order to expiate faults they had committed in a pre-existent state, and in fine, to teach, that religion is the only way to restore us to our first glory, and perfection. We shall give here a short abridgment of his principal dialogues, wherein he speaks of prayer, mortification and self-denial, of faith, hope and love; and we shall see, that, tho’ he does not make use of the same terms, as the Gospel, yet he teaches the same doctrine, as Marsilius Ficinus long ago insinuated.

In his second Alcibiades, he gives us the noblest ideas of prayer. ‘ He calls it the ardent conversion of the soul to God,

' to ask, not any particular good, but good in itself, the general good, the universal good, the supream good, because we do not always know what is real good, and oft mistake what is dangerous and pernicious, for what is desirable, and eligible: wherefore, he exhorts Alcibiades to remain in quiet, and in silence before the Gods, and ask them nothing in particular, till they have dissipated the cloud that is upon his eyes, that so he may see by their light what is to be desired of them; and inspired him to ask, not what appears good to him, but what is really so in itself.' In the Phaedrus, he gives us this excellent form of prayer. ' O great Pan, or great ALL, grant that I may be beautiful from within, and that all I possess from without, may be a help to my internal beauty.' Can there be any thing liker that great model of prayer given us by eternal Wisdom, wherein all the petitions we make, are for general, eternal, universal goods, and not for any thing temporal, unless it be ' our daily bread,' which may be translated ' super-substantial bread,' and so signifys, rather the spiritual food of the soul, than the corporeal nourishment of the body? Is there not a near resemblance betwixt what Plato adds about prayer, and what St. Paul teaches, when he says, ' that we do not know how to pray, but the holy Ghost interceeds for the saints with groans and sighs unutterable.' Plato teaches further, in the same dialogue called the second Alcibiades, ' that the Gods make a greater account of a pure heart, than of pompous sacrifices; and that therefore they preferred the simple worship of the Lacedemonians, to the magnificent temples, victims, and offerings of the Athenians.' Is not this perfectly conform to the saying of the pro-

‘ phets Isaiah and Amos? (a) ‘ To what purpose is the multitude of sacrifices unto me? saith the Lord: I delight not in the blood of bullocks nor of lambs. Bring no more vain oblations, incense is an abomination to me. Wash ye, make you clean, put away the evil of your doings, seek justice, relieve the oppressed, judge the fatherless, plead for the widow. (b) ‘ I hate, I despise your feast days. Tho’ ye offer me burnt-offerings, I will not accept of them, I will not hear the melody of your viols, but let justice run down as waters, and righteousness as a mighty stream.’ There is the worship God demands. This was not only Plato’s way of thinking, but of all the wise Pagans. St. Justin Martyr quotes, from an ancient Greek poet called Philemon, the following passage, (c) ‘ O Pamphylus, if a man offers up a great number of victims, of bulls and goats; if he makes magnificent presents to the temples, robes interwoven with gold and purple, gifts of precious stones and ivory, and thinks thereby to appease the Gods, he is mistaken and imposed upon by a light, superficial mind. To become truly good and agreeable to God, we must abstain from all lustful passions and all manner of cupidity; yea not covet so much as a needle or a thread; for God present every where sees us. The best way to appease the Gods is to become just and good. We need not fear the thundering Jove, if we preserve a pure heart.’

In Plato’s dialogue upon temperance, his doctrine amounts to a paraphrase upon all the evangelical maxims concerning abnegation, the love of poverty, perfect detachment from all

(a) Isaiah. i. 11. 12. 13. &c. monarchia Dei. pag. 106.

(b) Amos. ch. v. 21. 22.

(c) S. Just. de

terrestrial objects, and contempt of this present life. The same strokes and many others of that kind are to be found in his dialogues upon the just man, and that of a perfect republic, which men call imaginary, but which Marsilius Ficinus defines, a description of the celestial Jerusalem; when Jesus Christ shall reign in justice with good men upon earth re-established. It is needless to expect such a republic here below, but Plato meant to give the model of that divine life, which souls shall enjoy in a renewed state; when we shall be re-united, as he says in the *Phaedo*, ‘to the good and perfect Gods, and be associated with better men, than these we live with upon earth; for this reason,’ says he, ‘Socrates quit-
 ‘ted life with a serene joy and a noble intrepidity.’ To engage men to detach themselves from all terrestrial objects, he teaches in the same dialogue called *Phaedo*, ‘that souls too much
 ‘given to bodily pleasures become in a manner besotted, be-
 ‘cause all sensuality and passion cause the soul to have a
 ‘stronger attachment to body, make her fancy that she is of
 ‘the same nature, and render her in a manner corporeal; so
 ‘that being oppressed with the weight of her corruption and
 ‘impurity, she becomes thereby disabled to reascend towards
 ‘the regions of purity, and re-unite herself to her first prin-
 ‘ciple. Hence,’ says he in his *Cratylus*, ‘the disciples of Or-
 ‘pheus called the body a prison, because the soul is here in a
 ‘state of exile and punishment.’ Do not all these ideas inspire a true contempt of life, and the desire of a better? Is not this perfect mortification, and a practice of true supernatural hope?

What noble ideas does he give us of divine love, or the

love of the sovereign Beauty, thro' the whole course of his writings? In the Eutyphron, he defines holiness, 'that continual commerce betwixt God and the soul, by which it asks and renders to God all it receives from him, life, reason, virtue, and all good things, retains nothing for itself, but restores all to the sovereign owner.' In his Philebus, he places the sovereign good in a resemblance to the divine nature, which can flow from God alone. As nothing is like the sun, but by the solar influences; so nothing can resemble God, but by an emanation of the divine light into the soul.' He was far, then, from thinking, that man, by his own activitys and efforts could produce this divine resemblance in himself. In the Hippias, he shows, that 'the supream beauty consists in this resemblance to the divine sun, or light of all intelligences. In his Feast, he maintains, that the supream Beauty ought to be loved for itself, that it is the source and centre of all beauty, the Creator, the Master, and Conservator of all things; that it has no perfect similitude with any thing we behold upon earth, or in the heavens; that what ever else is beautiful, is only so, by a participation of its beauty; that all other beauties may increase, decay, change, or perish, but this is still the same in all times, and in all places; that it is by carrying our thoughts beyond all inferior beauties, that we at length reach to that supream Beauty, which is simple, pure, uniform, immutable, without colour, figure, or human qualities. And in fine, that this sovereign beauty is incorporeal, the splendor of the divine image, and God himself.' He carries the love of this beauty to the highest pitch of self-oblivion; for he adds in the same Feast, that this love

of the supream beauty, divinizes man. ' There is no body so
 ' bad, but love can make a God of him by virtue; so that he be-
 ' comes like to the sovereign beauty. And as Homer says, a
 ' God inspired the heroes with that which love teaches to the
 ' lovers that it forms, to die for what they love, as Alcestis died
 ' for her husband.' Thus, according to Plato, what makes man
 a God, is to prefer others to himself, even to forget himself, sa-
 crifice himself, and count himself as nothing. Moreover, in
 the same dialogue, he says, ' That by contemplating the dif-
 ' ferent degrees of transient, variable and finite beauty, and by
 ' carrying our thoughts beyond them all, the soul at last gets
 ' out of herself, rises above herself, separates and disengages
 ' herself from every thing, that she may be united to the im-
 ' mutable Beauty, and behold him with that eye with which
 ' alone he can be seen; then it is, that she brings forth not
 ' the shadows of virtue, but the virtues themselves, she be-
 ' comes immortal and the friend of God.' He pushes this
 love of the sovereign beauty, and of pure virtue for itself to
 the highest disinterestedness, for he says in the second book of
 his dialogues upon a true republic, ' As the most unjust of all
 ' men would be he, who, while he committed all sort of crimes,
 ' should pass for just, and enjoy the honours of virtue, and
 ' pleasures of vice; so the perfectly just man would be he, who
 ' should love justice for itself, and not for the honours and
 ' pleasures which accompany it; who should pass for unjust,
 ' while he practised the most exact justice; who should not
 ' suffer himself to be moved by ignominy, distress, or the most
 ' cruel sufferings, but should continue steadfast in the love of
 ' justice, not because it is delightful, but because it is just.

Can men that had such noble ideas of the most divine virtues, be said to be lost in a total ignorance of God, without any supernatural lights? Or dare we say, that they had no internal graces, nor succours to practise what they knew? We must then deny, that God is the Father of spirits, that he desires the salvation of all, that Jesus Christ died for all, and will at last re-unite all in one; and in fine, that the holy Ghost refuses his graces to none; tho' these three articles be the substance of the doctrine of the New Testament of our Saviour, and his apostles, as we have already demonstrated.

Let us now consult the Stoic devotion and sentiments about the divine virtues. Epictetus thus bespeaks the supream God. (a) ' Did I ever complain of thy government? ' I was sick, when thou wouldst have me so; others are the ' same, but I was so willingly. I was also poor at thy appoint- ' ment, but rejoicing. I never bore any magistracy, nor had ' any dignity, because thou wouldst not have me, and I ne- ' ver desired it. Didst thou ever see me the more dejected, or ' melancholy for this? Have I appeared before thee at any ' time with a discontented countenance? Was I not always ' prepared and ready for whatsoever thou requiredst? Wilt ' thou now have me depart from this festival solemnity? I am ' ready to go; and I render thee all thanks for that thou hast ' honoured me so far, as to let me keep the feast with thee, ' and behold thy works, and observe the oeconomy of the ' world. Let death seize upon me no otherwise employed, ' than thus thinking of, writing about, acknowledging thy ' goodness.' He likewise exhorts others to do the same,

(a) Epict.

(a) 'dare to lift up thine eyes to God and say, Use me here-
 'after to whatsoever thou pleasest. I agree, and am of the
 'same mind with thee, indifferent to all things. I refuse no-
 'thing that shall seem good to thee. Lead me where thou
 'pleasest, let me act what part thou wilt, either of a public,
 'or a private person; of a rich man, or a beggar. I will justifi-
 'fy thee, as to all things, before men.' In the same chapter
 he says, 'A man will never be able to expell grief, fear, de-
 'sire, envy, and all other passions, but by looking to God
 'alone, being devoted to him, and observing his command-
 'ments.' In another place, he says, (b) 'My design is to
 'render men free, and undisturbed, always looking at God,
 'in every small, as well as in every great matter. Hercules
 'called Jupiter his Father, and did every thing he did, in
 'looking up to this supream God.' He says in another place,
 (c) 'Had we understanding, what should we do else, but
 'both publickly and privately praise God, bless him and
 'return thanks unto him. Ought not they who dig, plow,
 'and eat, continually sing to God such a hymn as this; Great
 'is that God who gave us these organs to cultivate the earth:
 'but the greatest and divinest hymn of all, is to praise God
 'for the faculty of understanding. If for the most part men
 'be blinded, ought there not to be some one who performs
 'this office, and sings a hymn to God for all. If I were a
 'nightingale, I would perform the office of a nightingale, or
 'a swan, that of a swan; but being a reasonable creature, I
 'ought to celebrate and sing aloud the praises of God.' The
 same Epictetus, in the time of temptations, and when the ima-

(a) Epict. lib. II. cap. 16. (b) Id. lib. II. cap. 19. et lib. III. cap. 24. (c) Lib. I. cap. 16.

gination is assaulted with impure fancies, exhorts us to invoke the supream God alone. (a) ' This is a great conflict, a divine enterprize; it is for Liberty and for a Kingdom. Now remember the supream God; call upon him, as thy helper and assistant, just as the mariners do upon Castor and Pollux in a tempest.'

The works of the Emperor Marcus Antoninus are full of such noble and divine sentiments. The first book is an acknowledgment he makes, to all the persons to whom he had the greatest obligations. ' I learned, says he, from my grandfather Verus, sweetness and complaisance; from my father, modesty and fortitude of mind; from my mother, piety and liberality; not only never to do any harm to any mortal, but even, not so much as to have the least thought of it. She taught me also frugality, and to shun all sort of pomp, and luxury. I learned from my governor to be patient in all sort of labours; to be content with little, and to work with my own hands; from Diognetus, to allow men to speak of me with an entire freedom; to ly upon a little bed of wood covered with skins, and to imitate in every thing the simplicity and poverty of the Greek philosophers; from Rusticus, to reform my morals, not to seek to be admired by the people for my patience, and the austerity of my life; to be always ready to pardon those who offend me, and to reconcile myself to them, when they returned to me; from Apollonius my preceptor, to preserve a perfect equanimity in the sharpest pains, upon the loss of my children, and in the longest sickness. The life of my father Antoninus Pius was

(a) Id. lib. II. cap. 18.

‘ to me a continual lesson of clemency and firmness. He
 ‘ was insensible to vain glory, and all that men call honours.
 ‘ He loved perpetual labour, was equal in his attachments,
 ‘ never weary of his friends, nor fascinated by them. What-
 ‘ ever state he was in, he was always content and joyful. Like
 ‘ a man detached from life, he had very little care of his per-
 ‘ son, and neither affected, nor despised a graceful air. I owe
 ‘ to the Gods all those good examples, and instructions, yea,
 ‘ all the good things I have received, a good father, a good mo-
 ‘ ther, good preceptors, good friends, and good servants, and
 ‘ especially to have given me the grace never to offend, nor
 ‘ disoblige them; tho’ I have been sometimes in certain dis-
 ‘ positions to have done so, if the occasion had presented it-
 ‘ self, but by the particular bounty of the Gods, such occa-
 ‘ sions never offered. . . . It was not the fault of the Gods,
 ‘ nor the want of their counsels and inspirations, if I have
 ‘ not followed the laws and dictates of pure nature; it is my
 ‘ own fault only, because I did not obey their admonitions,
 ‘ orders, and precepts.’ We must not be surprized that the
 Roman Emperor talks here of the Gods in the plural. We
 have already seen, that this phrase was common with the
 Pagans and the Hebrews; and that the notion of a Ternary
 in the divine unity, was a maxim of the Pagan religion,
 as well as of the Jewish; and therefore an emanation of the
 Noevian tradition.

In the second book, the same Emperor says, ‘ Every thing
 ‘ that comes from the Gods carries with it the marks of a
 ‘ Providence. What some impute to hazard and fortune
 ‘ proceeds from the order of eternal nature, or from the chain

‘ of causes that Providence over-rules. It is time to
 ‘ know of what world thou makest a part ; and that thou art
 ‘ descended from that Spirit which governs the universe. . . .
 ‘ Apply thyself at every moment to act as a man, and a Ro-
 ‘ man, with gravity, sweetness, freedom, and justice ; and to
 ‘ banish from thee all other thoughts. Now the way to be-
 ‘ have thus, is to do every action, as if it were to be the last
 ‘ of thy life, without rashness, without revolting against rea-
 ‘ son, without dissimulation, without self-love, and a perfect
 ‘ submission to the order of the Gods. . . . Nothing is more
 ‘ miserable, than a man that desires to know all the myste-
 ‘ rys of nature, without remembering that our principal study
 ‘ ought to be, to know that portion of the divinity that re-
 ‘ sides within us, and to render to it the worship that is due.
 ‘ Now this worship consists in keeping it void of all passion,
 ‘ and in submitting to all that the Gods do: for what the
 ‘ Gods do, merits our respect, because of their perfection.
 ‘ Life is a continual warfare, and a journey through a foreign
 ‘ land, and a place of exile. What can conduct us through
 ‘ such a hard path ? Philosophy alone. This philosophy con-
 ‘ sists in preserving the soul entire and pure, mistress of plea-
 ‘ sure and grief, free from rashness, dissimulation, and wan-
 ‘ dring from truth.’

In the third book, Marcus Antoninus lays down the fol-
 lowing maxims. ‘ A man that does not defer from day to
 ‘ day to become perfect, should be looked upon as the priest
 ‘ and minister of the Gods, always serving the deity that is
 ‘ consecrated within him, as in a temple. It is this propitious
 ‘ deity that renders him unvanquished by pleasure, invulne-

' rable by grief; insensible to injurys and violence, inaccessible
 ' ble to vice and all irregular desires. It is this deity that
 ' makes him a valiant hero in the greatest of all combats, so as
 ' never to be overcome by any of his passions, and that gives
 ' him true righteousness, by which he is intirely penetrated.
 ' It is that indwelling God, that makes him receive with pleasure,
 ' whatever happens to him by the orders of Providence;
 ' that occupys him entirely; and that leaves him no time to
 ' think of what others think, say, or do; unless it be when
 ' public interest, or pressing necessity require it: for he thinks
 ' only of what belongs to him, and of what is assigned to
 ' him by universal nature. . . . If thou sees nothing more
 ' excellent than that portion of the Deity, which has his temple
 ' within thee, which commands all thy motions, which
 ' examines all thy thoughts, which, as Socrates says, delivers
 ' us from the tyranny of passions; and which inspires a constant
 ' submission to the Gods: if all other things appear to
 ' thee little and despicable, do not yield to their impressions;
 ' for if once thou abandon thyself to them, thou wilt not get
 ' easily free from their tyranny. Nothing foreign should separate
 ' thee from thy great object, which is in the inward
 ' temple of thy heart, neither the applauses of the multitude,
 ' nor principalities, nor riches, nor pleasures. . . . The true
 ' essential property of a wise and good mind, is to love and
 ' embrace every thing that happens to him by the order of
 ' Providence, not to trouble and defile by a croud of imaginations,
 ' the spirit that is consecrated in his heart, as in a temple,
 ' but to preserve it always propitious, to obey its or-

‘ ders, as those of a God, in doing nothing, but what is just,
‘ and saying nothing, but what is true.’

In the fourth book he adds, ‘ Every thing is perfectly
‘ adapted to me, which is well fitted for thee. O universal
‘ Nature, nothing is too early or too late for me that is sea-
‘ sonable for thee. All is fruit to me which thy seasons bring
‘ forth. O eternal Nature, from thee are all things, in thee
‘ are all things, to thee are all things. O beloved city of Ce-
‘ crops, says one, and will you not say, O beloved city of
‘ God?’

In the fifth book, he says, ‘ We ought to live with the
‘ Gods. Now he that lives thus, is submissive to their orders
‘ on all occasions, and still ready to execute the commands
‘ of that genius, which God has given to every one, for his
‘ guide and governor. This genius is a part of our essence,
‘ it is no other than Understanding and Reason. . . . Thou
‘ must soon become ashes or a skeleton, no more than a name,
‘ or even not a name itself. A name is only sound and echo.
‘ The things esteemed valuable in life, are empty, full of cor-
‘ ruption. Men are as snarling little dogs, sometimes laugh-
‘ ing, and sometimes weeping. Fidelity, modesty, justice and
‘ truth are gone from the wide-travelled-earth to heaven.
‘ What then can detain thee any longer here below, since all
‘ sensible things are changeable, and without stability? The
‘ senses themselves are dull, blind and prone to error. The
‘ animal life is only a subtile vapour. The approbation of all
‘ mortal beings is empty. What then do you wait for in tran-
‘ quillity, for extinction or transplantation? What ought to
‘ suffice, till that time come, is to worship the Gods, do good

' to men, bear and forbear them, and remember, that what-
 ' ever is without this little body and soul, is not thy own.' We
 must not think, that by the alternative of ' Extinction or tran-
 ' splantation,' Antoninus doubted of immortality; on the con-
 trary, no man was more persuaded of this, than he; for he
 ' adds, in the same book, soon after: ' So soon as the soul
 ' gets free from body and this earthly abode, it passes, as it
 ' were, from a Cimmerian darkness, to the clear aether, free
 ' from desires, free from diseases, free from misfortunes. It
 ' sees truth with an open view, lives with the Gods and the
 ' children of the Gods above the highest summit of heaven,
 ' and ranked among the army of the Gods, it traverses the
 ' universe under Jove their leader and general.' In the same
 book, this Emperor shows the purest love of virtue, by the
 following words, ' there are some, when they do any good
 ' to a person, set the favour down to his account. Another
 ' thinks in his own mind of the person obliged as a debtor,
 ' and so knows what he has done. Another is beneficent,
 ' without so much as showing what he has done, like the
 ' vine bringing forth its branches, and seeking nothing far-
 ' ther, after it has produced its fruit. Thus, to become truly
 ' good, we ought not to proclaim it, nor so much as know it.
 ' What will some say? One must necessarily know what he
 ' does himself; It is the property of a benevolent being to be
 ' sensible when he acts kindly; and, by Jove, to desire that
 ' the person who is kindly used should be sensible of it. What
 ' you say is true, but by such reasonings, you will soon be-
 ' come of the number of those, whom I first mentioned, for
 ' they also are seduced by plausible appearances of reason.'

This pure love of goodness and benevolence excludes, not only, all ideas of recompence, but even the pleasure, the self-complacency, the vanity, pride, self-love and self-attribution we find in reflecting upon our own virtues. This is the highest degree of abnegation.

In the sixth book, he speaks thus, 'Let all thy joy and peace consist in this alone, in passing from one good action to another, in remembering and thinking of God present every where If the world be a confused heap of parts, that tend to disunion, why desire to stay in it? if all be governed by Providence, with order and union, I adore the author of my being, I wait upon him with a firm assurance, and I place all my confidence in him. . . . Call upon God in all thy actions, and do not be uneasy for the time thou employest in them. Three hours of life spent thus, are sufficient, providing we pass them in this divine state'.

In the seventh book, we read these noble maxims; 'He that has a great and noble soul, who thinks of eternity, and sees what the world is, do you think that he looks upon life as considerable? No surely. Does he look upon death, as a great evil? By no means. . . . God, tho' immortal, is not angry, nor peevish in supporting for a long succession of ages, an infinite number of wicked men; on the contrary, he takes care of them, and thou that art mortal, thou art weary to bear with them, tho' thou be thyself of the number of these corrupt creatures.'

In the eighth book, we find this wonderful maxim; 'For the future, we should breathe, not only the air with which we are surrounded, but that divine spirit which governs and

‘fills all. That supream intelligence present every where, offers itself to all those who breath after it, as the air enters into these that have a free respiration.’

In the ninth book, he adds; ‘Every man that does not look with an indifferent eye upon pain and pleasure, death and life, glory and ignominy, is manifestly impious.’

In the tenth book, he shows a wonderful patience and humility by the following expressions; ‘If a man despises me, it is his business to see, why he does so: mine is to take care to do nothing that deserves contempt. If he hates me, it is his affair; for me I will still have the same goodness and benevolence for human nature in general, and for this man in particular; and I will be always ready to show to him his faults, without any reproaches, nor showing any ostentation of patience, but with sincerity and charity as Phocion. This virtue must come from God, who sees the inmost centre of men, and tries their hearts, and who knows that the truly good man is offended with nothing, and complains of nothing.’

In the twelfth book, he teaches the highest degree of recollection; ‘Thou art composed of three parts, the body, the soul, and the spirit. The two first belong to thee only in a certain degree; the third is what properly belongs to thee, it is Thyself. If thou then separate from this supream part or spirit whatever others think and say, if thou forget what thou thyself hast said or done, all that thou forsees or fears; all the motions that proceed from body, all that is agitated and hurried along by the outward whirl-pool of life; then thy pure intelligence attached to eternal order,

‘ and delivered from the yoke of passion, may live from
 ‘ within, forget the past, not think of future, and enjoy the
 ‘ present moment in solid peace, strict intercourse, and perfect
 ‘ union with God. . . . He that lives thus, concurs with
 ‘ God to the same end, regulates all his wills by his, and is
 ‘ truly governed and supported by the divine spirit.’

Thus, we find in Marcus Antoninus, the most noble maxims and principles of prayer, mortification and self-denial, submission to God, living in his presence, detachment from life, hopes of a better, the purest love of justice and virtue, compassion for human nature, forbearance and meekness, long-suffering, patience, pardon of injurys, and all the divine virtues.

Let us now descend to the Pythagoreans and Platonists after Christianity. What noble ideas does Porphyry give us of prayer, and the sacrifice God demands of his creatures? (a) ‘ We must neither sacrifice nor consecrate any sensible
 ‘ thing to God who is over all. Every thing material is im-
 ‘ pure to an immaterial being. Reason also whether expressed
 ‘ by words or latent in the mind, is unworthy of such a be-
 ‘ ing, when it is polluted by any passion of the soul. Let us
 ‘ then adore in silence, by pure thoughts of him, by union
 ‘ with him, and a resemblance to him. The most holy sacri-
 ‘ fice, the most perfect hymn; the true salvation of the soul is
 ‘ to offer up to God a divine and unspotted life, free from all
 ‘ passions, and a constant contemplation. (b) The evil genii
 ‘ attack not a pure soul, because it is unlike to them. If some

(a) Porphyr. apud Euseb. praep. evang. ed. Colon 1688. pag. 149. (b) Id. pag. 166.

‘ cities think it necessary to appease evil demons, that is no-
 ‘ thing to us. These cities do so, because they consider riches,
 ‘ external and corporeal advantages as good, and their contra-
 ‘ rys, as evil: but we must use our utmost endeavours to want
 ‘ none of those things, and study from our soul to resemble
 ‘ God and those around him, by a freedom from all passions,
 ‘ by a just knowledge of what truly is, by a life conform to
 ‘ this knowledge, and by shunning all similitude to bad men
 ‘ and evil genii; yea, to every thing that delights in what is
 ‘ material and mortal. We justly assert, that the true philoso-
 ‘ pher, who forsakes all external things, will not stand in
 ‘ need to consult soothsayers, nor the bowels of animals; for
 ‘ he abandons all external things by a perfect abnegation. He
 ‘ neither enters into merchandizing, nor servitude, nor ma-
 ‘ king of money, nor any other ambitious pursuit. Sooth-
 ‘ sayers and bowels of animals cannot discover to him any
 ‘ thing about what is the only object of his desire. He by
 ‘ himself approaches God, who is seated in his true bowels or
 ‘ inmost centre of his soul. There he retires, and there he
 ‘ receives the laws of eternal life.’ (a) ‘ One therefore,’ says
 Apollonius Tyaneus, ‘ may truly worship the Deity, far
 ‘ above all other mortals, tho’ he neither sacrifices beasts, nor
 ‘ kindles fires, nor consecrates any sensible thing to that God,
 ‘ whom we call the First, who is one and separate from all,
 ‘ and by whom only we can know the rest; for he stands in
 ‘ need of nothing, even from beings superior to us. Plants
 ‘ and animals are pollution when compared to him. The
 ‘ most agreeable sacrifice is to offer him our superior reason.

(a) Apoll. Tyan. apud Euseb. pag. 150.

‘ I do not mean that which is expressed by the lips; but the
 ‘ most beautiful part in us, the pure intellect that stands in
 ‘ need of no organs to make itself understood by the omni-
 ‘ present essence. Therefore, we must by no means sacrifice
 ‘ to the great God, who is over all.’

By these three last passages quoted from Porphyry and Apollonius, it is plain, that one might have lived in the bosom of Paganism without partaking, or adopting their impious, idolatrous, and superstitious worship. The Pagans left every one in perfect liberty to adore God after his own manner. No constraint, no persecution, no violence was done, to force men to uniformity in external worship; and therefore, those who were truly instructed by God, were not obliged to be present at the inhuman sacrifices made by the priests.

What sublime ideas of prayer does Jamblichus give us in the following words; (a) ‘ If you think it impossible, that an
 ‘ incorporeal being can hear without an external sense; and
 ‘ that it needs ears to understand what is said by us in prayer,
 ‘ you forget the excellency of the first Cause, who knows and
 ‘ comprehends all things in himself. The Gods receive prayer,
 ‘ neither by organs, nor powers; but they contain in them-
 ‘ selves the efficacy of the prayers of good men, as inspiring
 ‘ them, and effectuating what they demand; for the good are
 ‘ united to, and dwell in the Gods, by a sacred purity. By
 ‘ prayer we are naturally led to the Being we supplicate, ac-
 ‘ quire a similitude to him; and by degrees, from our own
 ‘ imperfection we mount to the divine perfection. (b) ‘ There
 ‘ are three sorts of prayer. The first collects all the powers

(a) Jamblic. de Myst. Egyptior. pag. 26. (b) Jamblic. pag. 141.

' of the soul, and leads us to the knowledge and sensation of
 ' what is divine. The second produces in us a conformity to
 ' the divine will; calls down the gifts of God that are sent be-
 ' fore they are asked, and performs the whole work of puri-
 ' fication, before we think of it. The third sort of prayer
 ' consists in an unexpressible union, ascribes all power to the
 ' Gods, and makes our souls perfectly rest in them. The first
 ' enlightens, the second purifys, and the third divinizes the
 ' soul, and destroys, as by fire, all dissemblance to the divine
 ' Nature. . . . Frequent prayer nourishes our superior part,
 ' renders the receptacle of the soul more capacious for the
 ' Gods, discloses divine things to men, accustoms them to
 ' the splendors of intellectual light, gradually perfects our
 ' union with the pure spirits, till it lead us back to the supream
 ' God. It purges away every thing that is noxious to the soul,
 ' divests the ethereal and luminous spirit of whatever tends
 ' to corruption. It perfects good hope, augments faith, in-
 ' creases divine love, and inflames whatever is celestial in the
 ' soul.'

Proclus speaks much after the same manner, when he says,
 that (a) ' prayer properly belongs to good men, because it is
 ' an union to the divinity. Like loves to be united to like,
 ' and a good man must resemble the Gods. Those that ad-
 ' here to virtue, are confined to the body. They should then
 ' continually beg the Gods for a transportation; as children
 ' torn from the bosom of a tender parent, they ought to pray
 ' for a return to their true fathers the Gods. The wise men
 ' in all nations exercised themselves in prayer. The Brachi-

(a) Proclus in *Timæum* Platon. edit. Basil. 1534 pag. 64. 65.

' mans among the Indians, the Magi among the Persians;
 ' and the greatest divines among the Greeks. As we are a
 ' part of the universe, we ought to pray to the Cause of the
 ' universe. A conversion to the whole, is the safety of every
 ' particular being. If thou hast virtue, thou must invoke him
 ' who hath universal virtue. Prayer is the conversion of the
 ' mind to the eternal Logos. It joins the spirit of the Gods
 ' to the soul of those who pray. First of all, a knowledge of
 ' the divine powers must precede a true and perfect prayer;
 ' for we cannot truly approach them, when we are ignorant
 ' of their perfections. Therefore the oracle ordered, " that
 " penetrating thought should have the first place in sacred
 " worship." The second next to this, is a resemblance to the
 ' divinity in all manner of purity, chastity, and order. The
 ' third is union, by which we touch, so to speak, the divine
 ' essence with the summit of the soul. This union with the
 ' supremam unity fixes the soul in God, and renders our ope-
 ' ration the same as his. By this, we are no longer our own,
 ' but the Gods. We continue in the divine light, and are
 ' surrounded by it. The end of true prayer is to join con-
 ' version with perseverance; replace every thing in the su-
 ' pream unity, that is gone out from it, and join our light to
 ' the light of the Gods. He that would study prayer in a ge-
 ' nuine manner, must awaken in himself just notions of the
 ' Gods, and practice the virtues that purify from corruption,
 ' such as faith, hope, truth, love, the constant reception of
 ' divine light, and a freedom from all other pursuits, that we
 ' may converse alone with God. Should one attempt to
 ' unite himself to the supremam unity by multiplicity, he would

' be frustrated in his design, and separate himself from the
 ' Gods. As it is impossible for that which is, to converse
 ' with what is not, so it is impossible for us to be united to
 ' unity by multiplicity. (a) Nothing imperfect can be united
 ' to the All-perfect. The soul that becomes intellectual, and
 ' that resembles, in all its powers, the inhabitants of the intel-
 ' lectual world, can alone approach the maker of the uni-
 ' verse. By this approach we are placed at the gates of the
 ' Father. This is the true discovery of him, to be united to
 ' him, to converse with him alone, and abstract from all other
 ' operations on his account. When the soul converses thus
 ' with God, it is feasted with the truth of what truly is. And
 ' this is the supreme reward of souls, after their egress, de-
 ' parture, and detachment from all that is animal. The mind,
 ' the Logos, the God-guide lands them in the Father, and
 ' fixes them untainted in the creating Principle; joins light
 ' to light, not that of science, but a knowledge far more beau-
 ' tiful, intellectual, and uniform. It is impossible for souls,
 ' that thus find out God, to describe him to others, for he is
 ' not found out by reason, but by a total conversion of the
 ' mind to the divine light, not by its own proper activity, but
 ' by preserving a profound silence.'

Is it possible to read the foregoing passages, without being
 convinced that God is equally the God of the Jews and the
 Gentiles; that the Pagans have a law writ in their hearts,
 which will excuse, or accuse them at the last day; and in fine,
 with St. Peter, that God is no respecter of persons; that
 in all nations he that fears God and works righteousness is ac-

(a) Procl. in Timaeum Platon. pag. 92.

ceptable to him, and receives his divine communications and graces. The Fatalistical Predestinarian doctors must be arrived to a strange pitch of spiritual blindness, and obduration, to deny these great truths, which are plain, from the nature of God, from express revelation, and from the testimony of the Pagans of all times, nations, and religions.

CONCLUSION.

Thus, we have shown, that vestiges of the most sublime truths are to be found in the Sages of all nations, times, and religions, both sacred and profane; and that these vestiges are emanations of the antediluvian and Noevian tradition, more or less disguised and adulterated. These scattered rays do not appear in all their splendor when read cursorily by men that have no knowledge of great principles; but when they are centred and re-united, they form a perfect evidence. The divine philosophy, like an optical cylinder of metal, sets right all the objects, ranges them in their due places, and erects what appears to the naked eye a confused heap of lines, colours, and figures, into regular forms, members and bodies. I might have added many other quotations, yea, perhaps some more pertinent, clear, and demonstrative, than these I have mentioned; I grant even, that some parts of this Work are not so compleat, as I could have wished, because my time and health did not allow me to make further researches; but I have opened the road and paved the way to curious searchers of antiquity. I leave to them the pleasure and care of perfecting this Work, which may be further improved, than I

have, or can do. If truth be discovered, it is no matter by whom. All I pretend, is to set men upon the scent of these sublime truths ; that so, upright minds who doubt of Christianity rather from prejudice of the understanding, than from passion and corruption of the heart, may examine seriously, before they judge, and not rashly calumniate that with which they are quite unacquainted.

T H E E N D.

Remarks about the Condemnation of ORIGEN in the fifth General Council.

IT is commonly said by the schoolmen that the doctrine of Pre-existence and restitution were condemned by the fifth General Council held at Constantinople during the reign of Justinian in the 6th century, an. 553: but there are more than one reason to doubt of this.

1. We have not the true genuine decrees pronounced against the errors of Origen by that General Council. The diversity that is to be found in the different copys of these acts show evidently that they are counterfeit. It is thought by some that Theodorus of Cappadocia substracted these acts, because he was a great Origenist, but there is no reason to believe so, since his credit was very much diminished at the court of Constantinople after the death of the Empress Theodora that happened five years before; neither is it reasonable to believe that Eutychius Patriarch of Constantinople destroyed these acts as having been secretly an Origenist. Could he have done such a heinous action in presence and under the eyes of the Emperor so zealous against Origen? It is therefore probable, that all these acts concerning Origen are quite fictitious, and according to the system of Father Harduin foisted into the acts of this council long after by the monks of posterior centurys, and possibly by the Fatalistical and Predestinarian doctors that had always a strong inclination to disfigure Christianity by their odious opinions, and every thing that could attack God's moral attributes.

2. In the treatise attributed to the Emperor Justinianus which he sent before the opening of the council to Mennas Patriarch of Constantinople, wherein that prince gives a summary of the errors of Origen, and desires the Patriarch to get them condemned, it is plain that it is not the doctrine of the co-existence of all the sons of men in Paradise with our first parents that the Emperor desires the condemnation of, but the fable of the Pythagoreans and Platonists adopted by Origen, about the pre-existence of souls in the celestial regions, and their descent into mortal bodys. This fable of the Pythagoreans and Platonists is quite contrary to Scripture, to the analogy of faith; and to several doctrines of revealed religion. The same thing is true of the letter the Emperor wrote, after the death of the Patriarch Mennas, to the General Council, wherein that prince demands the condemnation of the pre-existence of souls in heaven according to the Pythagorean and Platonic sense, and no ways the co-existence of all the human species in Paradise above-mentioned. At the end of this letter, the Emperor begs the fathers assembled to condemn the doctrine of pre-existence as he has explained, and if they did so, they did very well; yea there is no reason to doubt of their obedience to such a just demand.

3. It is said expressly in the fifteen Canons we have in Greek, that anathema was pronounced against the doctrine of pre-existence, and the fabulous opinion of the restitution of the devils and the damned, that flows from this Pythagorean fiction of Pre-existence. Now, if Origen adopted the Pythagorean notion of restitution, he was highly blameable, since this idea of restitution supposes that all union of matter is incompatible with the beatific vision, that it was created only for the punishment of lapsed intelligences, and that it will be annihilated after the general restitution, and nothing remain but pure spirit. This is diametrically opposite to the resurrection and eternal existence of our glorious bodies, to the everlasting existence of our Saviour's glorious body, and to the great principle of Solomon 'that all God's works will be eternal,' that nothing will be annihilated, that the imperfect forms will change, but the substance remain for ever.

4. This is not all: the doctrine of restitution as taught by Pythagoras and Plato, and imputed

to Origen, is altogether unworthy of God. It supposes that souls after having been re-established in heaven, may fall again, and so be condemned anew to animate not only mortal, human bodies, but even brutal forms. Thus the felicity of the blest will not be permanent, inamissible, and indestructible, they cannot be confirmed in immutable habits of good.

If Origen really adopted these fictitious degradations of the ancient Noevian tradition concerning pre-existence and restitution, made by the Pagan philosophers, he was highly blameable, and no doubt the fifth Oecumenic council obeyed the desire of Justinian; and if we had these acts, we would perhaps see that these false disguises of the sacred doctrines of pre-existence and re-establishment, have no relation to the true doctrines or these two great articles explained.

See Father Alix's justification of Origen, Father Lame. Prolegom. to Origen. Huet's proleg. Spond. Father Harduin's V. General Council.

Extracted from Mr. DUPIN.

In 540. The secret aversion Mennas Patriarch of Constantinople had for Theodorus bishop of Cesarea in Cappadocia, who was a great protector of Origen, prompted him to excite the Emperor Justinianus to get Origen condemned, both as to his writings and person. The Emperor overjoyed to meddle in ecclesiastical disputes, ordered a memorial to be writ in his name containing the errors of Origen, and sent it to all the patriarchs. This memorial attributes to Origen six errors, (1) Concerning the Trinity; (2) The plurality of worlds, (3) The pre-existence of souls, (4) The animations of the sun and stars and planets, (5) The round form of bodies after the resurrection, (6) The cessation of infernal pains. After the Emperor has confuted these errors, he orders Mennas to assemble all the bishops and the abbots of all the monasterys then at Constantinople, and to condemn and anathematize both the errors and person of Origen. The Emperor writes at the same time a letter to the bishops assembled, exhorting them to read his memorial and to anathematize Origen. Mennas obeyed, and assembled the bishops in 540. thirteen years before the V. General Council. In this synod, Origen and his errors were condemned. The acts of this particular synod were joined with those of the general council concerning the three chapters, and so both were confounded.

All the Greek historians, the VII General Council, and Sophronius Patriarch of Constantinople in a letter to Sergius presented in the VI. General Council, declare, that Origen was condemned in the V. General Council; but, as we have not the acts of this council concerning Origen, but only those of the synod in 540, we cannot judge of the terms in which Origen was condemned; but if the synod followed the orders and memorial of the Emperor Justinian, Origen was justly anathematized for having adopted those errors of Pythagoras and Plato about pre-existence and the restitution, which are diametrically opposite and destructive of several articles of faith, as we have shown. All this, however, does not prove that the V. General Council condemned these doctrines in the sense we have explained, but only the false mixtures of the Pagan philosophy made with these ancient traditions.